

Calvinist Contact

A Reformed Weekly

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Conference plans 'Creation Stewardship Institute'

Bill Fledderus

PARIS, Ont. — A weekend of brainstorming by 17 environmentally concerned Reformed Christians led to the development of a creation stewardship agenda, a strategic plan of action to encourage a more creationally-aware attitude among Christians.

The weekend retreat, officially dubbed the "first Conference of Co-workers for Stewardship in God's Creation," was held October 4 and 5 at a United Church conference centre known as Five Oaks.

"We need to put environmental stewardship on the Reformed and Evangelical map, to influence people's thinking so they cannot overlook the environmental aspect of any decisions they make," says Ray Elgersma, director of the Christian Reformed World Relief Committee (CRWRC) of Canada, one of the weekend organizers.

At the top of the group's agenda is the development of a Creation Stewardship Institute, whose purpose would be to co-ordinate the environmental work and research being done by various Christian individuals and agencies. It would attempt to facilitate better communication among Christians involved with creation stewardship.

Joint research projects, the development of environmental assessment tools, speaking tours,

training workshops for educators, an annual ecumenical conference and curriculum development for schools, church schools and church worship were all discussed. The need for an articulate, insightful, Reformed reaction to specific current environmental issues was stressed.

Time to move ahead

"Years of envisioning are being enabled here this weekend," asserted Elbert VanDonkersgoed, research director for the Christian Farmers' Federation.

As envisioned by the participants, the new institute would have both a practical and theoretical focus. It would strive to aid existing institutions, allow for new joint ventures, and serve as a think tank where Christians concerned with the environment could stimulate each other to articulate and apply Christian thinking about creation stewardship.

Unlike many other Christian institutions, it would not necessarily be funded directly by a membership.

The complete creation stewardship agenda will be circulated to various Christian organizations in order to inform, motivate and request feedback. Because some of the invited participants were unable to attend the weekend session, the agenda remains fully open to further input from them and from



Photo: Bill Fledderus

Some of the 17 participants in an environmental stewardship brainstorming conference in Paris, Ont., (front): Madelaine Wierenga, John Haanstra, Elbert Van Donkersgoed, Jake Binnema, Henry Brouwer, Clarence Joldersma. (Back row): Harry Spaling, Henk Bestman, Harry Kijs, Bill Van Geest, Hans Vanderstoep, Ben Vandezande, Ray Elgersma.

others.

"We already have many resources which can serve creation stewardship," comments Ben Vandezande, executive secretary of the All-Ontario Diaconal Conference (AODC). "Co-ordinating them and making better use of them seems do-able."

Keep the ball in play

The ball is now in motion and weekend participants hope the agenda will attract further interest and ideas, and perhaps some funding proposals as well. Three independent groups emerged from the retreat committed to beginning work on curriculum development, an immediate creation stewardship newsletter and research co-ordination.

A possible conference, tentatively set for June 1993, was discussed.

Organizers at CRWRC Canada, the AODC and Touchstone Consulting had asked Rev. Jake Binnema, pastor-elect of Maranatha Christian Reformed Church, Bowmanville, Ont., to give the keynote address for the weekend. In an address entitled "Response to Catastrophe," Binnema pointed out that Christians must make strategic sacrifices today though the results of those sacrifices might not be visible during their own lifetimes.

Other individuals from various professions attended, including employees of The King's College, Redeemer College, the Committee for Public Justice, the Canada Council of Christian Reformed Churches and the Canadian Christian Business Federation (formerly the Reformed Christian Business and Professional Organization).

Thinkbit:

There is an aged and now somewhat infirm joke to the effect that the United States has passed from barbarism to decadence without an intervening period of civilization. A parallel and possibly more accurate statement might be made of Canada: that it has passed from a pre-national to a post-national phase without ever having become a nation.

Northrop Frye in *Divisions on a Ground*.

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Spanish parliament finally to grant equal rights to Protestants

Dave Miller

MADRID, Spain (NNI) — The Spanish national parliament, the Cortes, is considering legislation that would grant unprecedented religious rights to the nation's Protestant minority.

The bill, known as the "Accords of Co-operation Between the Spanish State and the Federation of Evangelical Entities of Spain" recognizes Protestantism's "manifest rootage" ("notorio arraigo") in Spanish society and gives evangelical churches affiliated with the federation (known by the acronym FEREDE) the same legal status and prerogatives the dominant Roman Catholic Church has enjoyed for centuries.

Concessions granted by the pact's 13 articles deal with such issues as taxes, professional ministry and education. The pending legislation is the fruit of four years of negotiation between Spain's Ministry of Justice and FEREDE. Jose Cordona, executive secretary of FEREDE, expects the bill to pass the Cortes quickly, possibly in

time for Reformation Day, October 31.

"There is a loss of interest on the part of the state to complete this [legislation] rapidly in order to do away with existing religious discrimination," adds Juan Lopez, administrative assistant at FEREDE's headquarters in Madrid.

That discrimination has often been intense, and liberty has been a long time in coming — as late as the 1960s Protestantism was officially considered a "dissident" religion by the Franco regime.

Pastors finally 'legitimate'

Now for the first time, Protestant churches and affiliated organizations will be exempt from property and corporation taxes. Evangelicals will be able to deduct contributions to churches and church-related, not-for-profit organizations from their income tax bill, something North Americans take for granted. "Protestant minister" will finally be recognized as a legal profession, equal in stature with "Roman Catholic priest." This means

that pastors will be able to serve as chaplains, both in the military and in other institutions. They may also enrol in Spain's national social security system and receive a pension upon retirement.

In education, schools — public as well as private — will be obliged to provide Protestant religious instruction to students who request it. And evangelical schools, universities and Bible institutes will be able to apply for official accreditation.

One catch in the proposed pact is that it grants the respective legal privileges only to those evangelical entities who join FEREDE.

"Obviously, there is now a small problem," Jose Cordona admits. "A few small churches exist who, for reasons of principle, [feel they] cannot become associated with others. They remain outside the federation and for that reason will not have the benefits of the accord."

News

Guatemala's journalists have high assassination rate

Robert VanderVennen

TORONTO, Ont. — Journalist Byron Barrera was driving to work with his wife in Guatemala last October when two men on a motorcycle stopped ahead of him at a red light. One of the men got off the motorcycle, walked back to Barrera's car, and fired six shots into Barrera's car. He miraculously survived but his wife was killed.

The official investigation of this attempted assassination is now frozen in the Guatemalan justice system, which is reported to be one of the most effective ways of hiding, not seeking justice, says the report *The Daily Terror: Attacks on Freedom of Expression and the Rights of Journalists in Guatemala*.

In 1990 6000 Guatemalans

were assassinated, an average of 500 a month or 15 every day, reports the U.S. State Department. Of the 500 a month, the report says that 304 assassinations were overtly political.

Death squad killings, disappearances, regular use of torture and massacres are higher in the Central American republic of Guatemala than in any other country in Latin America, says *The Daily Terror*.

Guatemala's military government gave way to an elected president, Vinicio Cerezo in 1986. At first freedom of expression improved, but toward the end of his term the administration adopted a much more hostile attitude toward the media.

On taking office in January

1991 President Jorge Serrano Elias pledged that his government would rigidly respect human rights and prosecute all violators. But the cynical comment is made that he participated in the coup that brought to power the highly repressive regime of evangelical Christian General Rios Montt.

Guatemala does not have many journalists, and the few that it has live in fear. Many of them work for radio and television stations. They often receive anonymous threatening phone calls.

The situation brought an international on-site investigation by the International Federation of Journalists and the Canadian Committee to Protect

Journalists. The team of three consisted of Canadian Robert Carty, who wrote *The Daily Terror*, Dutch journalists Rob Bakker and Latin American Katia Gil.

They looked into the murder on July 29 of Anson Ng, Malaysian-born reporter for the *Financial Times* and *Business International*. They pressed Guatemalan government officials on the importance of the Barrera case, and that of Hugo Arce, newspaper columnist, who was arrested and held 17 days on trumped-up charges.

The national army seems to be the major problem, says Carty. It is stronger than the elected government and the police. It does not want its brutality exposed, and so it

puts extreme pressure on journalists, many of whom have fled the country.

Carty and his team have presented their findings to Brian Dickson, Canadian ambassador to Guatemala, who has expressed his profound concern. Carty believes that pressure from foreign government, as well as a wide telling of the oppression through the world, will have an effect on the Guatemalan situation and give hope to the people of Guatemala.

New Ontario education bill to limit parents' right

TORONTO (CRFE) — The Coalition for Religious Freedom in Education has launched a public campaign to alert Ontario parents to the potential effects of Bill 125-legislation which, if passed as is, will delete all reference to parental rights in education from Ontario's Education Act.

"The issue should be of major concern to all parents who care about their children's education," says Gerald Vandezande, CRFE policy coordinator. "Every parent, regardless of his or her faith or value tradition, needs the freedom to exercise options that will strengthen the links between what children are taught at home and what they are taught at school."

Section 50 of the Education Act currently allows parents the right to choose what kind of religious instruction their children shall receive in public schools. Since the courts have ruled that no religious indoctrination can take place in public schools, Ministry of Education officials consider S. 50 to be irrelevant.

Curtails rights

Although the coalition recognizes that the section must be modified in order to reflect the current situation, it does not advocate its removal. "Without Section 50, the Education Act will contain no reference at all to parental rights of any kind," says Vandezande. "That's why we

are appealing to the government to broaden Section 50 so that a parent's right to choose will apply to 'education' — in harmony with the Canadian Charter of Rights and Freedoms — not just 'religious instruction.'"

Bill 125, introduced by Ontario Education Minister Marion Boyd last June, will soon pass under the review of a legislative committee. The CRFE is currently contacting as many parents and groups as possible, urging them to speak out for their rights in education. "What we want to do at this point," says Aileen Van Ginkel, CRFE chairperson, "is convince the committee of the importance of the issue so that it will hold province-wide hearings in January, rather than having hearings only at Queen's Park later this month."

The coalition is also preparing to hold a consultation on Oct. 26 at the Meadowvale Community Church in Mississauga, Ont. Keith Baird, a representative of the Hon. Marion Boyd, Minister of Education, has agreed to speak. Dianne Cunningham, education critic for the Progressive Conservative party, is hoping to do the same.

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Across the Globe

David T. Koyzis

Are we witnessing the establishment of another Israel in the Middle East? Late last month Armenia declared independence from the disintegrating remains of the Soviet Union and thereby embarked on a path fraught with potential dangers. Of course, it is difficult at this point to say whether Armenia will in fact become fully independent, but if it does it could come to play a role not unlike that of the Jewish state in the international arena. Paradoxically, however, the Armenian people have also found themselves in a position similar to the Palestinians.

Armenians are one of the more ancient Middle Eastern peoples. Their existence there can be traced back some two and a half millennia, and they plausibly claim to be the first Christian nation, having adopted the faith around AD 300. As with Jews and Palestinians, there are now more Armenians living in the *diaspora* (dispersion) than in their historic homeland.

Armenia once occupied much of what is now eastern Turkey and part of the Soviet Union. But these days all that is left of Armenia is the small Soviet republic of that name — a rugged and mountainous territory dotted with distinctive Byzantine-style churches with characteristic cone-shaped roofs. Its non-Chalcedonian theology keeps the Armenian Apostolic Church separate from most other Christian communions (with the exception of Copts and Ethiopians). Consequently, Armenians around the world tend to maintain their sense of separate communal identity.

Armenian holocaust

Like the Jews, Armenians too suffered their own holocaust within living memory. During the First World War the Turkish government, fearing that Armenians would become Christian "fifth columnists" for the Russian enemy, ordered the entire population deported to Syria and Palestine. Up to a million and a half Armenians were killed or starved to death in this horrible precursor to Hitler's "final solution."

Like the Palestinians, however, Armenians

Could Armenia become another 'Israel'?

have long felt themselves to be without a homeland. The vast proportion of historic Armenian Territory was depopulated and resettled by Turks early in this century. All that was left to them was a territorial remnant under Soviet control. Now this fragment intends to claim independence. What are the implications of this?

Like Israel, once more, Armenia will find itself surrounded by possibly hostile neighbours. Turkey lies to its western side, Iran to the south, and Azerbaijan to the east. Turkey has never owned up to its own role in the Armenian holocaust. Iran is, of course, dominated by Islamic fundamentalists and is thus unlikely to be sympathetic. And for three years Azerbaijan has been battling Armenia for control of the disputed Nogorno-Karabakh enclave, which is largely inhabited by ethnic Armenians but is part of Azerbaijan. Armenia will clearly need outside help to maintain its independence.

Far-reaching consequences

The Armenian *diaspora* will almost certainly be generous in aiding the historic homeland. This will help the latter to weather the coming economic crisis. But what about defence against aggression? Russia will probably be an unreliable protector unless some sort of shared defence community emerges out of the ruins of the Soviet Union. Nor may the United States be willing to offer protection to yet another potentially destabilizing state in the Middle East. And what if Armenia decides to pursue a policy aimed at recovering lost territory from NATO ally Turkey? Pressure in this direction could come if large numbers of *diaspora* Armenians decide to return home.

None of this will necessarily become reality. But we should be aware that these new claims to independence on the part of ex-Soviet republics, for all their domestic popular appeal, are often being made with little thought given to long-term consequences.

David J. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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King David prayed that there would be a watch over the door of his lips. His Retired Majesty could have used one such watch when he speculated that a future Quebec government could deport Anglophones and find justification for it in the distinct society clause. The remark, made off the record and reported by a journalist who could not resist the temptation, echoed from sea to shining sea.

Another one who could have used some lip restraint is Frere Jacques Parizeau. In his book *The Betrayal of Canada*, the writer, Mel Hurtig, recalls a 1970-conversation with Frere Jacques. Hurtig asked Parizeau how he would finance an independent Quebec. Mustache-ed Frere Jacques answered that he would sell off parts of northern Quebec to the Americans for their use as strategic military bases. I bet he said that after a couple of snorts. Another saying of Frere Jacques, but of more recent vintage is what he told students of the Universite de Montreal. "Sovereignty won't cost a cent," he said. It reminds you of that famous Drapeau statement in which the former Montreal-mayor said that the chances of the building of the Olympic Stadium taking taxpayers money would be equal to the chances of men having babies. Any time now we can expect a headline, "Man gives birth to nine-pound baby."

Always on the alert for signs of the time, I found the following telling tale in one paper: "There has been a marked increase in the number of young mothers appearing before judges on shoplifting charges." Said the court official, "it used to be they'd take mostly cosmetics, luxury items; but in the past year we're seeing more theft of steaks, cheese and butter." The other sign, not necessarily of the times, but nevertheless noteworthy, I saw in a newspaper picture: a PSAC striker holding up her placard which read: "0% for us; Mila needs new shoes."

Our Finance Minister Don Mazankowski met with officials of the Nordiques and Canadiens. The hockey *apparatchiks* wanted a tax break for the players on their team. I know a few more people who would like to meet with the minister and discuss that subject.

Monsieur's political feud with his former friend and fellow Tory, Lucien Bouchard, flared up in the House during the debate on the constitutional proposal. Monsieur suggested that Mr. Bouchard changes his mind as often as he changes his shirt.

The prize for inventiveness this week goes to Quebec's chocolate-milk producers. Tax regulations stipulate that chocolate-milk in cartons of 500 millilitres or less are subject to GST and PST, which boosts the price per container by 15.56 ct. at the cash register. Containers of more than 500 millilitres are not subject to either tax. So chocolate-milk producers in La Belle Province have started adding one millilitre more to their cartons — roughly one quarter of a teaspoon — and are selling their tax-free brand as Chocolate Milk 501. In other news from Quebec we took notice of the fact that the Office de la Langue Francaise is recommending to ease up on the French-only language signs. The French-only signs are reflecting poorly on the income of the tourist industry.

Albertans used to call their former premier King Peter. He now calls himself Citizen Pete, and Citizen Pete Lougheed has become an important spokesperson for the West.

A farm in Ontario went to pot. Literally! The provincial police destroyed an eight-ton marihuana crop with a street value of some \$30 million. The profit for the farmer is certainly not in wheat. The price of wheat as a result of a U.S. - E.C. subsidy war is lower than it has been for almost two decades. The strike of Thunder Bay grain handlers is not helping much, either.

In the past years or so federal ministries spent an awful lot of money, \$550,000 to be exact, trying to find out what they were supposed to be doing. You do that by composing a mission statement.

"Mission statement" is a buzz word of the baby boomers, who, plagued by existential *Angst*, feel the call to re-invent the wheel everywhere. The biggest mission-statement spender was the Ministry of Energy, Mines and Resources, which paid \$237,972 over 11 months to produce its very own mission statement, one which was not much different from the one that guided the department before the exercise began.

Remember that Justice Minister Kim Campbell wanted to change "O

Canada's" phrase "in all thy sons command" with "in all thy children command?" Well the Vancouver Downtown Rotary Club — those are the people who toast the Queen with water — have come to her help. The Downtown Vancouver Rotarians now sing "in all of us command." It works; I tried it in the shower. I wonder whether the Downtown Vancouver Rotarians have female members, though. Some reader in Vancouver ought to research that for *Calvinist Contact*.

The *Los Angeles Times* reports that ex-president Nixon advised both Bush and Quayle to dress more formally and to cease holding spontaneous press conferences on golf courses. Those who are disqualified from giving advice are often the ones who offer it most frequently. Unsolicited advice is like malaria, it comes and goes and you never entirely get rid of it. Vice-president Quayle (Dan, the Veep, the *Financial Post* calls him) found a guaranteed way to make friends and influence people. Like a medieval king dispensing favours to his subjects, Quayle announces that \$419 million U.S. worth of loans by eight African nations would be waived. Perhaps we should invite vice-president Quayle to Ottawa.

Harper's magazine often publishes some interesting statistics. As of July 1991, *Harper's Index* says chances that a patient admitted to a hospital will leave with a disabling injury as a direct result of treatment are one in 25; and the estimated number of unsolicited phone calls made by U.S. telemarketers is 290 per second.

Yugoslavia is a battle field. The presidential palace of Croatia's capital was bombed and blood is flowing freely. The European Community was powerless to bring about a cease fire. Haiti's ousted Aristides was, so it appears, no knight in shining armour, and the O.A.S. delegation was embarrassed to find out that Aristides promoted gang killings.

Vietnam has tentatively agreed to accept the forced return of tens of thousands refugees now held in

Pressreview

Carl D. Tuyl



camps throughout South East Asia. By the way, scrap metal of U.S. war material sells for three or four cents a kilogram in Vietnam. Booming business! Economic refugees all over the world keep being attracted to the lure of the Western consumer society, like metal to the magnet. France's ex-president Valery Giscard d'Estaing speaks of the imminent threat of an immigrant invasion, and he calls for immediate closure of France's frontiers to all new foreign settlers. *Aux armes citoyens!*

Did you know that fewer than 10 million Americans are younger than 2½ years old? You wouldn't say so from the amount of diaper commercials on T.V., would you? Under the influence of that barrage of assorted anti-leak promotions by serious-looking pediatricians and good-looking mothers I was tempted the other day to pick up a six-pack of Huggies myself. Like the guy who hadn't ever owned a dog but picked up a bag of dog food because it looked so good on T.V.

Yevgeny Primakov, the new chief of Soviet espionage says it's OK for spies to pose as diplomats but not as journalists. A matter of professional ethics, I guess.

I wanted to conclude this column with reporting the real public debt of Canada, but that would be too depressing a conclusion. So instead let's take note of what the *New Yorker* magazine read in the *Ruidoso* (New Mexico) *News*: "Ellen Hightower's first grade class at Nob Hill performed a short recital called 'America' before and after Friday's good citizen assembly. The program honored early American settlers and the Indians that beheaded them." Must have been a program filled with good-citizen habits.

I leave it at that for this week. Watch out for apple-pie slogans; avoid people whose most outstanding talent is the offering of severe and unsolicited criticism; and don't be a pushover for door to door salespeople of electronic gadgets. Be easy to get along with; don't wear flowered ties with striped suits; don't borrow money from friends or family; and like Peter says, be sober-minded. Just some rules for healthy living.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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I don't know any unhyphenated Christians. Do you?

The other day our oldest son was asked by one of his co-workers about Calvinism. A friend of this co-worker teaches a course in comparative religion and was in turn asked by one of his students what he knew about Calvinism. The teacher had to admit that he didn't know anything about Calvinism!

Our son's co-worker had said, "I know a Calvinist. I work with him. I'll ask him." So he asked our son, and our son asked me if I had any booklets he could pass on. I could not think of a suitable pamphlet or booklet that would communicate well to a religiously illiterate public

what Calvinism is. I know there are statements somewhere about the five points of Calvinism, but how can they communicate Calvinism to a secular society? Did you ever try "perseverance of the saints" on a guy working the lathe next to you?

I suggested to our son that I was willing to write out how I would explain Calvinism to a person who is not schooled in the Bible or in theology. "Yes," said my wife, who works at a secular university, "I would like to have such a statement too." So that's what I did.

The facade of simplicity

While I was writing the statement the thought came into my mind: "How useful is it to focus on Calvinism? Should we not use all our energy to focus on the Gospel and on Christianity?" Some fellow Christians would heartily concur. Why bother with what divides us from other Christians? Why not focus instead on what we have in common?

I have met Christians who claim to be totally non-denominational. Their church is simply the church of Christ in a given town. So I ask these non-hyphenated Christians a few questions:

"Is your church not a member of a larger group of churches?"

Answer: "No. We are simply a local congregation." Next question: "Do you and other churches share a certain hymnal?"

"Yes, we do."

"Do those same churches exchange ministers and speakers?"

"Yes, they do."

"Do you tend to subscribe to the same magazine(s)?"

"Yes."

"Do you uphold certain international religious leaders as being authoritative?"

"Yes."

"Do you ever have joint conferences or rallies?"

"Yes."

The more questions one asks the sooner one realizes that this claim to being just a local church of Christ never quite withstands the test.

One problem with "unhyphenated" Christians is that they consider their teachings also to be unhyphenated. They will not admit to wearing a certain pair of glasses when they read the Scriptures. No, their understanding of Scripture is what Scripture intends to say. They are simply the mouthpieces of the Lord, they say. Of course, I know quite a few hyphenated Christians who hold the same opinion. They will never agree to disagree with you, because when you disagree with them you disagree with God. And who are they to give you permission to disagree with God?

The appeal of simplicity

I do have a lot of sympathy, though, with people who want to escape the limitations of belonging to a denomination or a certain mindset. There is something unpleasant about having your identity determined by a larger group, especially when that keeps you from interacting with other Christians. I also know several beautiful Christians who do not like to reflect on their faith very much. They are not "into" theology and discussions of issues.

I also have a lot of sympathy for the position that we only need to preach Christ and him crucified. There is something appealing about sticking to the basics of Christianity. If our whole interest is absorbed in winning souls for Christ and focusing on evangelism and missions, then perhaps we don't need to differ so much. But if faith is worth its salt,

should it not speak to all of life? What do you do once you are a Christian? Don't you have to make certain decisions about how you run a business, how you educate your children — in the arts as well as the sciences — how you preserve public morality, how you try to curb pollution, how you keep a city a decent place in which to live, how you deal with matters of war and peace?

Christians are people saddled with the dual mandate of developing the earth and preparing for a heavenly city. I can understand that sometimes the vocations are specialized, that some Christians work harder at the first mandate and others work harder at the second. But let's not try to simplify the Christian faith to the point where only one of the mandates counts.

An honest appraisal

So I have written a four-page statement on Calvinism to help people understand how this particular house of faith works out its salvation. The statement points out that in Calvinism there is a great emphasis on the fact that God is ruler and that all people are sinful and unable to keep God's commandments. It mentions that Calvinists believe that God chooses certain people (the doctrine of election) to become his children of faith.

But the statement also deals with a number of stereotypes that have been used to dismiss Calvinism. Calvinism has been depicted as a cold and analytical religion. Sometimes it is associated with an enslaving work ethic or a kill-joy lifestyle. Then again it is thought of as promoting a kind of separateness from others; or Calvinists have been described as sexually repressive, as if they think sex is necessary but dirty.

I concluded my analysis of the stereotypes this way: "As we have seen, some of the caricatures find their basis in a shadowy side of Calvinism. But in spite of all this, it must be said that the majority of Calvinists are fairly normal people and reject all "deformed" expressions of what it means to be "Reformed." Many embrace a concept called "the cultural mandate," which is a positive and comprehensive vision of human life, culture and society."

Maybe it's because I am the editor of a paper called Calvinist Contact that I bother to honestly appraise Calvinism and defend it. There is a way in which we may humbly say that we are Christians with a certain approach. For Christians to deny their particular approach would be less than honest.

BW

Letters

C.C. not interested in world-wide church?

Praise the Lord for the article by Mr. Ralph A. Siebring (C.C. Sept. 6). It was a nice surprise to finally see an article of this nature. The experiences he describes and the workings of the Holy Spirit, the great works done by the Lord in this day and age are actually everyday experiences in North America, and of course in other places of the world as described by Mr. Siebring. However, C.C. does not print news about many of these events and it is rather strange that one has to subscribe to *Charisma* magazine or *Christianity Today* to find out what the Lord is doing in his (world) church today.

That the secular (print) media is not too anxious to print news of this nature can be understood. But who would have ever thought that C.C. over the years would take on a similar attitude and not report the great things the Lord is doing through his Holy Spirit who, of all things, took the place of Jesus here on earth?

The title of Mr. Siebring's article "Do you believe the Holy Spirit is active

today?" sounded rather negative, and it seemed to me that this title was not thought up by him. Every born-again believer knows how very active the Holy Spirit is and how he is the believer's constant companion. Jesus said in John 14, "For he will teach you all things and be with you forever." Why then put the title in the form of a question?

C.C. usually prints happenings pertaining to the Reformed community and besides some other news, not much else. It seems to forget that the Reformed community is such a tiny part of the Christian world. Compared with the church at large nothing much ever seems to happen there. It doesn't seem to expect any wonders, signs, miracles, healings, or anything supernatural. It seems powerless as far as evangelism is concerned. It seems quite content to leave this to other churches or even the Full Gospel Businessmen's Association.

Evert Hamminga
Tillsonburg, Ont.

Response:

Although we changed the title of Mr. Siebring's article from "Do you believe in a spiritual experience?" to "Do you believe the Holy Spirit is active today?" it was he who put the title in the form of a question, not us.

C.C. reports each week on developments in the life of the Church of Christ throughout the world. Perhaps we see the work of the church a little broader than simply the work of evangelism. Although we rejoice in the spread of the Gospel, we do not pretend to be a denominational paper.

It's true, we are not a Charismatically oriented paper either. Sometimes we Christians focus on the fruit of the tree rather than on the swaying of its branches.

The Editor

Would you bring Jesus to this film?

I am writing concerning the "Cinema Summaries" column in the Oct. 4th issue of C.C. Being a first-time reader, I was a little surprised to see the column in a Christian paper, although it is not the existence of the column itself that motivates me to write you, but rather the film that Marian Van Til chose to review. Let me explain.

Marian very positively reviewed the film *Dead Again* a film whose very title plays on the term "Born Again" which is the difference between heaven and hell for Christians. But it goes further than that. The film industry is no doubt testing the market to see if people are entertained by New Age films — films that deal with such things as reincarnation, channeling, mediums and so on. As long as people pump money into these films, they will keep

coming. And even though a Christian reviewer can write off its themes of murder, reincarnation and various mental disturbances as "not particularly edifying subjects," there are people who will be taken in eventually if these films keep coming out! It's a vicious process. Why, as Christians, should we support it?

Even more basically, would Marian have felt comfortable bringing our Lord and Saviour Jesus Christ to such a movie? I don't think so. In Rom. 12:2a, Paul instructs us, "Do not be conformed to the patterns of this world, but be ye transformed by the renewing of your mind." How can we renew our minds if we are filling them with garbage? I am by no means perfect, but I don't feel that it is the place of a Christian paper to condone activities so

contrary to God's will. Besides, even if it is "unjustified" to assign any profundity to the movie *Dead Again*, have we become so worldly as Christians that violence and murder are acceptable forms of entertainment?

Laura Babcock
Redeemer College
Ancaster, Ont.

Response:

It would be a stretch of imagination to suggest that *Dead Again* is advocating violence, murder and belief in reincarnation — or that the presence of these elements in any form in a film indicates the reviewer's "condoning" of them.

MVT

Seceders are wrong but shouldn't be judged

Although I totally disagree with [the fighting] going on in the Chr. Ref. Church and feel deeply hurt by what both Revs. Tuininga are doing to the CRC, the translated and adapted poem ["Disputations," C.C. Oct. 4] by Bert Witvoet shocked me. I could not help but ask myself: who gave him the right to judge our brothers in Christ? Doesn't that right only belong to God?

Even if they and many other ministers are leading their flocks astray, shouldn't we pray the Lord to forgive them and prevent them from harming the church even more, the church which

is not ours but which is the Body of Christ? You accuse them of seeking to be the only true church, but are we so much better in our actions?

Let us pray for them and all the ones who follow them, but for ourselves too, so that we will remain faithful to the Lord and to the CRC.

May our Lord bless *Calvinist Contact* and prevent you and us from using it to hurt others, but [instead may we use it] for the promotion of his Kingdom.

Mrs. J. Van Duyvenvoorde Sr.
St. Catharines, Ont.

Student pays to share 'Reformed vision' with friend

Please send a one year subscription of C.C. on my behalf to [a friend of mine in Toronto]. Enclosed please find a cheque for \$37.50 for the subscription. Thank you very much for your co-operation.

C.C. is an excellent publication. I look forward to reading it every week and would like to share the Reformed vision, so finely portrayed in C.C., with

one of my friends. Keep up the good work!

Eric Hogeterp
Redeemer College
Ancaster, Ont.

How can you rail against those you 'love'?

Thanks so much for your editorial in response to Steve Schlissel's preaching. It hit the nail on the head.

Schlissel was received into the Christian Reformed Church on Sept. 24, 1986. Two weeks later, on Oct. 9, 1986, he spoke at the annual meeting of the Reformed Fellowship and encouraged the withholding of quotas, picketing the denominational building, etc.

It's amazing how those who join us because they love us then rail against us and attempt to save us from ourselves. We've got Schlissel, [Robert] Godfrey, [Ray] Lanning, and had [Jerome] Julien until he said goodbye again. Too bad they take a number of our people with them as they encourage division!

Thanks again for speaking out. More of us have to do that.

George Vander Weit, Pastor
North Hills Christian Reformed
Church, Troy, Mich.

News digest

Marian Van Til

New immunization strategy

HOUSTON, Texas — A new immunization strategy may protect newborn babies against meningitis and various other dangerous diseases, Dr. Jane Englund of Baylor College of Medicine in Houston has announced. Researchers have found that immunizing women during pregnancy instead of the babies themselves after birth will guard against "many diseases that affect children in the first six months of life," says Englund. The new strategy may save the lives of many children in their first months because babies are not able to be vaccinated themselves until they are at least three months old.

Cystic fibrosis breakthrough

TORONTO — Researchers at Toronto's Hospital for Sick Children last week announced a breakthrough in understanding cystic fibrosis (CF), a deadly hereditary disease which fills the lungs and pancreas with mucus and causes severe breathing difficulties, duct blockage and, often, liver damage.

Dr. Manual Buchwald says his research team has now identified exactly which of the body's cells are affected by the disease. The CF gene is active in more tissues than was expected, Buchwald says. (In 1989 the same team first discovered the CF gene). The current discovery is important because it allows for a better understanding of the disease, continues Buchwald. It won't change present treatments but will help set researchers on the right path for finding a viable way to control or even cure CF.

'Spot' is not a dog

LONDON — The "Great White Spot" on the planet Saturn, which has baffled scientists for years, has finally been identified, says the current issue of *Nature*, the prestigious British scientific journal. The spot, which has been observed to occur about once every Saturnian year (every 30 Earth years or so), is "the biggest storm in the solar system," says Agusten Sanchez-Lavega, the University of Pais Vasco (Bilbao, Spain) astronomer who heads the international team which has been studying the spot.

The spot's nature was discovered through the help of the Hubble orbiting telescope and sophisticated Earth-based equipment. The storm pattern is remarkably similar to how tropical storms develop on Earth, Sanchez-Lavega reports, though the "clouds" on Saturn which cause the Great White Spot consist not of water vapour but of frozen ammonia. Saturn, the second-largest planet and almost 10 times larger than Earth, is made up primarily of hydrogen and helium and rarely displays atmospheric disturbances.

Niagara CRC classis paralyzed after discussing separation

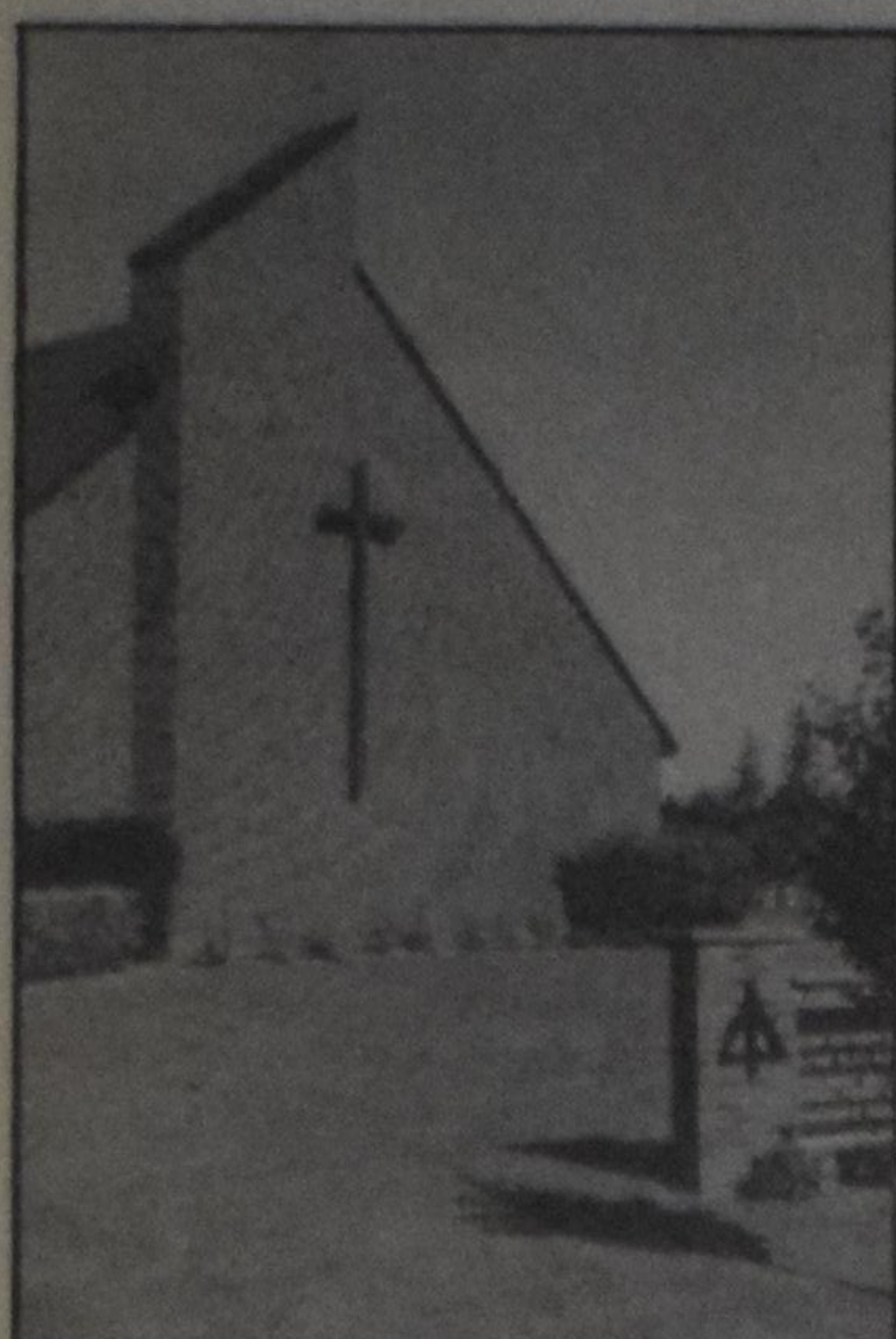


Photo: Bert Witvoet

Bethany CRC, Fenwick, Ont.: host to a polite but paralyzed special classis meeting.

Bert Witvoet

FENWICK, Ont. — The Niagara classis of the Christian Reformed Church, comprising 13 congregations, met in a special session on Oct. 3 to consider the question: "Do the differences we have constitute biblical, confessional and pastoral grounds for separation?"

The decision to discuss the question followed in the wake of a decision by two area councils to lead their congregations out of the CRC denomination. The councils charge that the Christian Reformed Church is on the road to apostasy because of its decision to open all church offices to women and because of its unwillingness to discipline professors at its denominational college for holding to "theistic evolution."

The breakaway by Trinity CRC, St. Catharines, seems imminent. A congregational ballot, which is expected to be at least 75 per cent in favour of leaving, will be concluded by Oct. 15. It is reported by members of Riverside CRC of Wellandport, Ont., that the council there will face a tougher row as the congregation is more evenly divided.

Two other churches in the classis, Maranatha, St. Catharines, and Bethel, Dunnville, have pastors and elders who have declared themselves sympathetic to the idea of leaving the CRC.

Grounds for and against

For the purpose of the discussion at the special classis meeting the councils of Trinity and Riverside were asked to prepare their position on the question, namely that there are biblical, confessional and pastoral grounds for leaving the CRC, and the councils of Jubilee, St. Catharines, and Mountainview, Grimsby, were asked to prepare the opposite position.

The position of Trinity and Riverside focused largely on

the question of the ordination of women and the view held by some Calvin College professors on the first 11 chapters of Genesis (the creation/science debate). Trinity and Riverside placed these two issues in the context of the "battle over the Bible." Spokesperson Rev. Joghinda Gangar declared that "when we closely analyse this concept of unity [the unity confessed in the Apostles' Creed] we see that it is closely associated with purity and truth." In fact, he said, "Scripture... puts unity on the foundation of purity and truth." At the same time, Gangar said, "by disagreeing with the denomination we do not pronounce 'damnation' on any."

Jubilee and Mountainview argued that the type of issues which divide us today are not of the kind that the Apostles warned against, namely false teachings which attack the very heart of the Gospel. They quoted Scripture to call for unity and John Calvin's *Institutes of the Christian Religion* to point out that unless the differences concern central teachings such as "God is one; Christ is God and the Son of God; our salvation rests in God's mercy... there are other articles of doctrine disputed which still do not break the unity of the faith." They also recalled words of Abraham Kuyper: "But if you see and know that she [the church] has not become a synagogue of Satan as yet, you may not send her the certificate of divorce."

No heat, no action

The discussion among classical delegates lasted all morning and afternoon. There were few visible signs of acrimony. Some of those who attended felt that the discussion had been held at a fairly high and polite level. Others wondered why there had been so little evidence of true sadness.

When the time came for action, Classis Niagara seemed paralyzed, however. A motion by Jubilee and Mountainview councils that "classis declare that the decisions of Trinity's and Wellandport's councils to leave the CRC are unwarranted and unacceptable on biblical confessional and pastoral grounds" ran into a tie vote: 13 in favour, 13 against.

Retired pastor Lambert Slofstra, who attended the meeting as a spectator, was distraught that the two churches who were being addressed in the motion had been allowed to vote. He had forewarned two delegates that according to Article 34 of the CRC Church Order, "A delegate shall not vote on any matter in which he himself or his church is particularly involved."

But this warning was ignored and the chair, Rev. John Pasma of Rehoboth, Niagara Falls, was clearly at a disadvantage, this being the second classis meeting he had ever chaired.

A motion by Trinity and Riverside that "classis recognize that the local council has the authority, when and if

council deems it necessary, to lead the local congregation in withdrawing from the denomination" was withdrawn by the mover before it came to a vote.

The most disturbing signs of disunity came from spectators who had packed the church sanctuary. Some applauded when a delegate spoke in

favour of leaving the CRC or they commented in derision on hesitations or rulings by the chair. Their attitude made one of the delegates sigh that "the Church of Christ is made up of strange customers."



Marian den Boer

Like the Lilies



The Prodigal:

My 12-year-old wanted a dog. She never passed up an opportunity to say so. I didn't want a pet of any sort and adamantly said no. Of course Angela's younger sisters and brother were on her side.

Secretly, my husband was too; but Marty knew how much I didn't want a dog so he quietly watched the campaign progress.

I didn't want to feed or walk a mutt and I absolutely didn't want to clean up after one. Angela begged and bargained. She would feed the dog, walk the dog and even scoop the dog. I didn't believe her.

She argued; I argued back. She tempted me with a glorious promise. She said she would keep her room tidy to show she was responsible enough to take care of a dog. I laughed, for she was promising the impossible. She smiled, for she knew she had found the path to her pet.

She immediately straightened her room. She organized her dresser. She hung her clothes in the closet. She put her books on the shelf. And best of all, she quit stowing candy wrappers, pencils, hair barrettes and dirty laundry under her bed.

'It won't last'

I was impressed. Angela didn't miss the opportunity: "See, I am responsible enough to have a dog."

"It won't last," I said. It didn't; but it took almost a month before I discovered clothes on her floor and candy wrappers under her bed.

Of course by then I was hooked on the neat room and effectively lost the pet battle by saying, "Your room doesn't look like a dog." Angela smiled and efficiently tidied up.

"Your room doesn't look like a dog" held magic. For me it meant an instantly tidy room. For Angela, of course, it meant she would get a dog eventually.

Reluctantly I found myself saying, "Maybe after our holidays."

At once, a chewed-up dog house appeared. Grandpa came to re-trim and re-shingle this garage-sale acquisition for us. Then Marty fenced in the yard. The reality of a dog was closing in on me.

A dog's life

In fact, I was still unpacking vacation gear when Marty and the kids rushed over to the Society for Prevention of Cruelty to Animals (SPCA), just to look, they said.

Of course they came home with a dog. He was a young but full-grown collie-cross with short, cinnamon hair. He acted friendly and wasn't a barker. I resigned myself to his presence.

The kids loved him. They showed him his backyard domain and his dog house, explaining that Mom didn't want him in the real house.

The very afternoon of the day we acquired our nameless pet, Marty and I had a local wedding to attend. (Before we could go Marty felt compelled to vacuum the van. For some reason there were little brown and white dog hairs on all the seats.) After the wedding ceremony it began to rain so we slipped home. We were met by tearful children, "The dog is gone." They showed us a narrow gap in the fence. I managed to contain my inappropriate happiness.

The kids had already inundated our local area with lost-dog posters and recruited neighbourhood children to ride bicycles up and down the streets looking.

Where was that "rascal"?

The prodigal returns

Marty promised to scout around, but first he drove me to the wedding reception where I sat, unaccompanied, wondering about my sad family. Meanwhile, Marty cruised the streets without a hope, in what had become a pouring rainstorm. He arrived at the reception just as the newlyweds were leaving.

"At least he has a dog tag," I comforted.

"That's still in my pocket," Marty admitted sheepishly.

We returned to our unhappy, petless abode. Marty phoned the SPCA. Of course they remembered our wonderful animal and promised to return him to us if he were picked up.

Then the rain stopped; the sun came out; and a neighbour brought the welcome news. He had caught a glimpse of Rascal (for that was his name now) up the street rubbing noses with a girl dog, through a fence.

That evening, there was joy in our home. As for me, I identify with the elder brother in the parable of the prodigal son.

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.

Cinema/Media

TV critique

Marian Van Til

It's an adage by now that North American network television doesn't broadcast much that's worth watching. The networks are also starting to feel the serious pinch of cable-TV competition and home-video releases; recently released statistics indicate large drops in the numbers of network viewers while the number of cable viewers is up.

Despite that, early fall is when new shows are unveiled. And while a lot of them should have stayed under wraps, not all of them deserve oblivion. Two of the new shows are particularly unusual. They are family shows, one

lighthearted, one more serious, and both are worth watching. The reviews below are based on the shows' two-hour-long pilot films and their first episodes.

"Brooklyn Bridge"

Fridays, 8:30 p.m. Eastern; CBS

Stars Danny Gerard, Marion Ross, Amy Aquino, Matthew Louis Siegel, Peter Friedman, Louis Zorich.

Created by Gary David Goldberg (Family Ties).

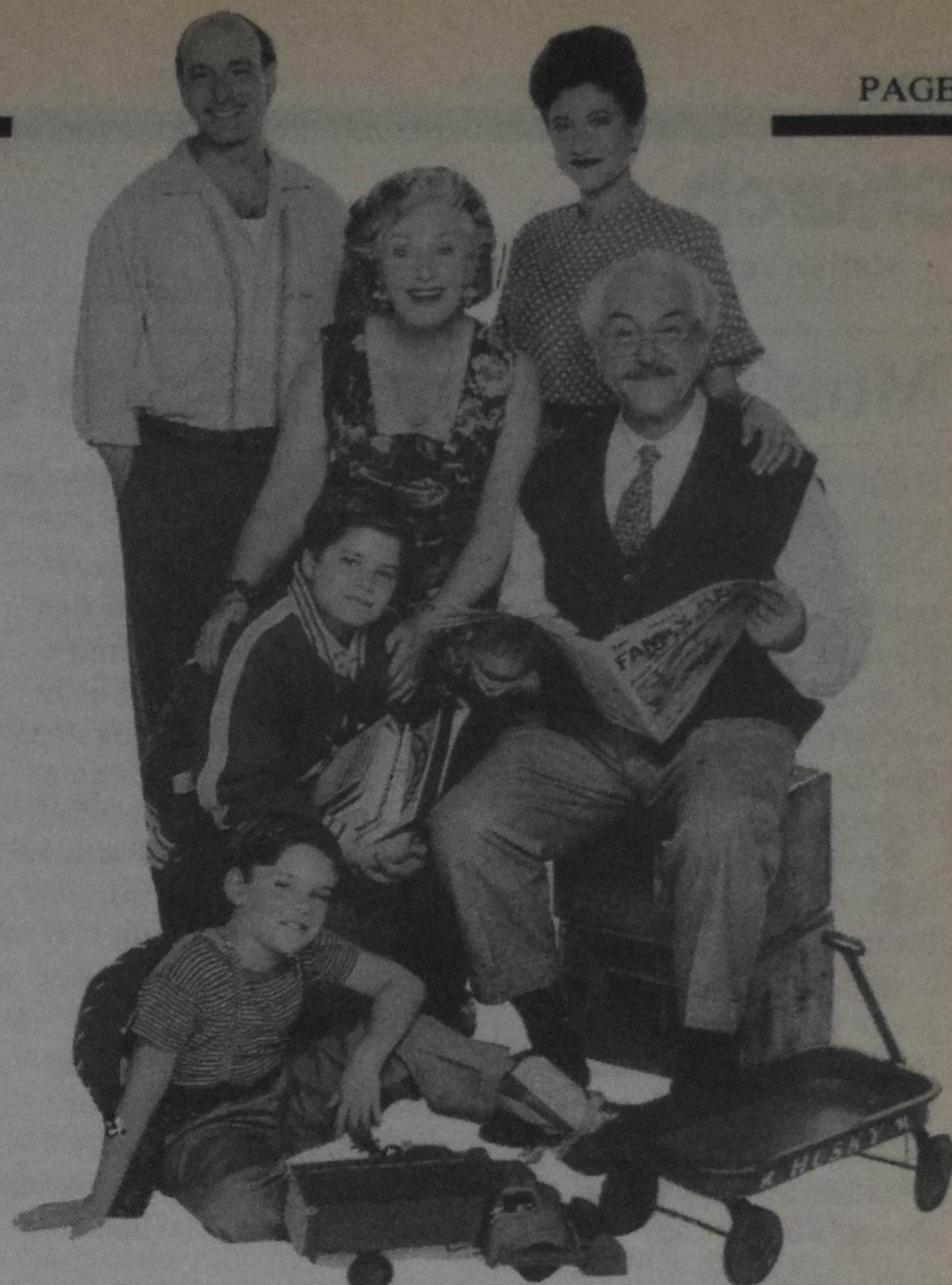
This situation comedy shows a lot of promise. Reminiscent of Neil Simon's "Brighton Beach Memoirs," it features

the Silvers, a New York City Jewish family (including the Russian-born grandparents), circa 1956.

The writing so far has been intelligent and witty, the plots suffused with compassion, good-natured humour and moments of real poignancy. And you don't have to be Jewish or city-bred to understand it.

It's quite refreshing to see a 13-year-old TV character who's not mouthy, anti-intellectual or disrespectful to authority figures, and who knows how to speak in complete, grammatically correct sentences.

The emphasis here is on "old-fashioned family values," a well-worn phrase, but which in this context means being honest (with yourself and others), looking out for the needs of family and friends



(including their emotional needs), and knowing the difference between right and wrong — then acting on it by doing what's right.

The focus is on Alan Silver, a boy just reaching puberty, and

his perception of his family and the world. While that may sound like *The Wonder Years*, the setting, ethnicity, religion (which plays a role) and unusual wit give it a different feel.

Cinema summaries

Marian Van Til



Deceived

Rated AA

Stars Goldie Hawn, John Heard
Directed by Damian Harris

Anyone who remembers Goldie Hawn from her "Laugh-In" days or who has seen some of her previous movies (*Private Benjamin* particularly comes to mind) will be pleasantly surprised at her role and execution of that role in this film. Hawn plays a wife and mother whose husband turns out to be far different from the man she knows him to be — with tragic consequences.

Hawn proves here that she has relied on her trademark giggle and ditsy persona far too long; she's quite capable of fairly solid dramatic acting. Her new-found seriousness is probably the best thing about *Deceived*.

This thriller elicits a few nail-biting moments and is certainly not without entertainment value. Nevertheless, it makes you start to question some of its implausibilities of plot and character even before you leave the theatre. Too much hangs on events and circumstances which the viewer assumes any normally intelligent person (which Hawn's character is) would challenge or suspect when confronted with them.

Deceived reveals no new insight into human behaviour. It does perhaps have a "moral," if a slightly cynical one: if you're married and you think you know your spouse well, you'll just never know what he or she may *really* be like, so you better watch out! (And that goes doubly for wives regarding their husbands). Hardly comforting advice in a suspicious and troubled age.



"I'll Fly Away"

Tuesday, 8 p.m. Eastern; NBC
Stars Sam Waterston, Kathryn Harrold, Regina Taylor, Jeremy London, Ashlee Levitch, John Aaron Bennett
Created by Joshua Brand and John Falsey (St. Elsewhere; Northern Exposure).

This is not the kind of drama for people whose steady TV diet consists of shows permeated with car chases and other "action," troubled love affairs, tough-guy dialogue, superficial characters and unrealistic situations (and we hope that Christian viewers who regularly watch such stuff are rare).

I'll Fly Away, set in the American South at the dawn of the civil rights movement in the late 1950s, seems to have absorbed the relaxed pace of life of that place and time. It moves through its hour more like the slow, deep currents of the Mississippi than the crashing surf on the California coast. This drama has a quiet, lingering and contemplative quality about it that's almost astonishing for prime-time TV — and which may send it to oblivion when action-oriented viewers who don't want their attitudes challenged get impatient with it.

Emerging from the pain

The title comes from the black spiritual of the same name which was sung by the slaves as an expression of faith and longing for the painless joy of heaven: "When my life is over... I'll fly away to the celestial shore to meet my



Lord..."

Sam Waterston, a fine actor who normally concentrates on films, plays Forrest Bedford, a low-keyed district attorney. Bedford, with the help of a black maid-housekeeper (equally fine stage actor Kathryn Harrold), is raising his three children, aged 16, 13 and 6, without his wife's help — she experienced a mental breakdown the year before and is a resident of a psychiatric hospital.

It is pleasantly surprising that Mrs. Bedford is not relegated to *persona non grata* status and forgotten. The family visits her and the pain of the situation is rather delicately portrayed. It is true that later Forrest is attracted — not unrealistically — to a female lawyer whom he often meets in court; but how the show will handle that has not yet been revealed. (While the show's first scene opened with the Bedford family in church, it is not clear whether Forrest's portrayed Christianity will figure in any way in the show. It

is clear he has a keenly developed sense of justice — though moderated by his white Southern roots — which some of his fellow citizens, black and white, don't quite understand.

The Bedfords (and all Southern whites) must gradually readjust their thinking about blacks as the blacks' thinking about themselves changes and they start to kick the social and political fences that have been imposed around them for so long.

This is more than just one white man's story. The characters here of both races interrelate in fairly complex ways. The (stereo)typical approach to this era of American history and to race relations in general is avoided. The result is a quietly compelling drama capable of moving the heart and stimulating the mind. Whether *I'll Fly Away* can maintain that calibre — whether it will be around long enough to be allowed to try — remains to be seen.

Church

Marian Van Til, page editor

Muslim extremists burn down Cairo church

NICOSIA, Cyprus (NNI) — A crowd of enraged Muslim extremists in a Cairo suburb burned a Christian church to the ground and damaged scores of nearby homes and shops owned by Christians during a two-day rampage in late September.

The Free Methodist Church of Imbaba, located in what one Protestant church leader described as a "miserably poor" district in the Giza Province of metropolitan Cairo, was totally destroyed. A nearby Apostolic Church remained intact, although the church's Bibles and

hymnbooks were removed and burned.

Apparently ignited by an argument between a Muslim resident of the district and his Christian neighbour, which erupted into a spreading street fight, tensions were inflamed by a rumour that a Christian had killed a Muslim. Neither church nor government officials in Egypt could confirm later whether such a murder had occurred.

As news of the fire spread through Cairo's Christian community, a false report circulated that the pastor's wife and young daughter had been

caught on the first floor of the adjoining manse and died in the blaze. However, Rev. Samuel Habib, moderator of the Synod of the Nile representing all the Protestant churches in Egypt, said "no Christians died in this incident."

Frustrated right-wing extremists

The week following the September 20-22 fire and rampage, the Egyptian government stated that it was considering a partial compensation to the church for its loss. The incident was the

first such anti-Christian outbreak in Egypt since a major attack in the spring of 1989 against Copts in Upper Egypt. A spokesperson for President Hosni Mubarak said the Egyptian head of state was "very disturbed" by the incident and indicated that those responsible would be brought to justice. A large number of Muslims involved in the rioting were arrested and are now awaiting trial, security authorities reported.

Local observers estimate that not more than 5,000 of Egypt's one million Islamic fundamentalists are involved in

aggressive acts of sectarian strife. "However," one evangelical Christian commented, "these activists clearly believe that an attack against the government, liberal Muslims or Christians constitutes an 'act of faith.' Their main concern is to attack the government, because they want to establish a Muslim regime in Egypt and create a sense of instability." At the same time he acknowledged that open-minded Muslims and Christians remained the secondary targets of such incidents.

Argentine evangelicals organize to protect religious freedom

BUENOS AIRES, Argentina (REC) — Evangelical Protestants in Argentina have created a new political party to defend their religious freedom. They recently established the Christian Independence Movement to put pressure on legislators. The Argentine Senate in this officially Catholic nation is considering a

bill that is directed against "sects." The bill would prescribe prison for any who pray for the sick or commit "upsetting religious acts" or show lack of respect for "an officially recognized religion."

The evangelicals see that these are measures directed against them by a largely Roman Catholic power structure. They even fear that

the government will try to ban any worship services except Catholic ones on Sunday.

The government's pressure on evangelicals is in response to the rapid rise of evangelicals there. Some observers place the evangelical population at close to three million, or about 10 per cent of the population.

Evangelicals with charismatic styles are creating

large congregations. Hector Gimenez has a congregation between 70,000 and 130,000 in Buenos Aires. Omar Carrera claims a congregation of 90,000 in 50 different locations, built up through healing ministries. Carlos Annacondia is a traveling evangelist who helps churches grow through his meetings that proclaim deliverance from demons.

The government is also sensitive to the potential political strength of evangelicals. The current president, Carlos Menem, who must be Catholic according to the Constitution, calls himself born again. Evangelicals have demonstrated political power in Peru and Guatemala, and the Catholic politicians of Argentina are taking note.

Catholic archbishop calls for prayer and civility in constitutional debate

OTTAWA (CCCB) — The leader of Canada's Catholic bishops is urging citizens to participate in the current constitutional debate with a spirit of prayerfulness and civility.

Archbishop Marcel Gervais, president of the Canadian Conference of Catholic Bishops, issued his statement following the federal government's introduction of 28 constitutional proposals on Sept. 25.

"The bishops," he said, "encourage everyone to become involved, and involved with the best of themselves."

Gervais asked people to be prayerful. "Let us pray earnestly that the Lord of history will clarify our minds and strengthen our hearts so that together we can make choices which will benefit everyone."

Archbishop Gervais said

that "if the discussion is to bear fruit it must be marked by a high degree of civility. Each of us must be prepared to look beyond our own personal good, to the common good in which the potential of all can be realized."

The government's constitutional proposals would recognize Quebec's distinctiveness and Canada's linguistic duality, would entrench self-government for aboriginal people, and would provide for a directly elected Senate.

A previous attempt to amend the constitution, through amendments commonly known as the Meech Lake Accord, failed in the summer of 1990 amid widespread acrimony.

Archbishop Gervais said the current discussions constitute a "crucial debate about our future as a country."

Canadian Lutherans allow all baptized to take communion

WINNIPEG (REC) — The Evangelical Lutheran Church in Canada became the first Lutheran church in the world to permit all baptized church members to join the communion table. At its national convention in August, the church adopted a

"Statement on Sacramental Practices" that provided theological bases and practical guidelines for the sacraments of baptism and communion. The statement refers to communion as "communion of the baptized."

Some other Lutheran

churches have been taking steps in this direction, but the Canadian church was the first to adopt it formally. The measure passed with a three-quarter majority of the delegates.

REC completes two more aid projects

GRAND RAPIDS, Mich. (REC) — Two more of the Reformed ecumenical Council's Church-to-Church Aid Projects were completed in September. Grants given to the Tshikeva Christian School in Venda, South Africa, and to the Care Deposit Foundation in Sulawesi, Indonesia, were completed, thanks to a generous gift from the Reformed Churches in

Australia.

The Tshikeva school was promised a grant to salute its modeling of a multiracial school in South Africa. The Care Deposit Foundation offers help for orphans and children of impoverished rural parents, so that children can attend village schools.

A third project is also being supported by the Australian gift. In Natal, South Africa,

the Dutch Reformed Church in Africa is planning to build a youth conference centre. So far, about half of the needed \$9,000 has been raised.

The REC's Church-to-Church Aid Projects are supervised by its Committee for Sharing Resources. Projects that are of benefit to REC member churches as a whole are considered for support.

Nepal releases all religious prisoners

KATHMANDU, Nepal (REC) — The government of Nepal has released 29 prisoners who were held

under the laws on religious belief and dropped the charges against 33 others. King Birendra also granted

groups the right of assembly. The King further ruled that Christians may take a day off work for Christian celebrations. The announcement caused a stir among 350 evangelists who were participating in the Billy Graham School of Evangelism held in late June in Kathmandu, Nepal's capital.



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Yugoslavian civil war causes seminary evacuation

OSIJEK, Yugoslavia (WEF) — Three vehicles, loaded down with the remaining Evangelical Theological Seminary (ETS) students and some basic reference books and equipment, left Osijek on September 10 for a temporary location in Slovenia. They left on the only open road leading out of this capital of Croatia's Celisia region.

On one day during the first week of September Osijek was shelled continuously for 11 hours, about one-third of the city's 140,000 residents had become refugees. The Serbian government, backed by the federal army, is insisting that Croatia can only achieve its

declared independence if it gives up the Celisian region with its substantial Serbian population. That is why Osijek has become a centre of conflict.

ETS, a Pentecostal seminary with the Serbo-Croatian title of *Evandeoski Teoloski Fakultet*, has grown rapidly over the past couple of years. As an existing evangelical theological institution close to the Eastern European countries now for the first time free to train members for pastoral ministries, it is strategically placed. From 40 students just one-and-a-half years ago, its enrolment had grown to 120 by last spring.

But several months ago,

when street violence began erupting between ethnic groups in Osijek, it became necessary to send about 30 Serbian students home for their own safety. By the time the armed conflict had begun, the school year had ended. Most of the students returned to their homes or to neighbouring countries. Theological education by extension continued in neighbouring countries and parts of Yugoslavia not affected by the war.

When Osijek began receiving mortar rounds and tank fire several weeks ago, Romanian workers were continuing construction in a new

classroom/dormitory/office building for the school — finishing 14 dormitory rooms in the attic of the building that would make it possible for ETS to house 30 more seminary students.

Camping out

Now, until the conflict abates, ETS will function in Slovenia about five miles from the Austrian border at a Christian campground that offered space to the school. The camp can house 40 to 50 students. Another 10 or so can be housed by Christian families in the area.

The director of ETS is Peter Kuzmic, the chairperson of the World Evangelical Fellowship Theological Commission since 1986. A Slovenian by birth, Dr. Kuzmic has lived for years in Croatia and did doctoral work on a Serbian topic at the Catholic University of Zagreb. An Assemblies of God pastor since

1964, he has earned broad trust and respect as an evangelical leader and was one of the nine religious leaders invited by Yugoslavia's president to meet with Prime Minister Ante Markovic last year to discuss matters affecting religious groups. He had been approached as a possible mediator between the Croatian Republic and Yugoslavia's central government.

Peter and his wife, Vlasta, earlier sent their three daughters to stay with relatives in Slovenia. Now they have reluctantly joined the exodus.

Remarkably, Kuzmic reported today, so far as is known, there have been no Osijek evangelicals harmed or their property damaged to date. Roman Catholic cathedrals have been targeted, however, as the primarily Orthodox Serbians have been duelled with the largely Catholic Croatians.

understand
follow emb
read hear in
experience

Word and Spirit

use trust heed
know obey
listen feel
embrace



Andrew Kuyvenhoven

The revival of magic

In the year of our Lord 1991, Canada has 5,000 witches. In the last decade of the 20th century every major daily newspaper carries horoscopes — predictions of people's fortunes based on their birthdates! The Metro Toronto Convention centre (a fairly expensive place) has booked 270 exhibitors for a three-day New Age Expo in November. There you may learn all about the mystical and magical powers that fascinate our contemporaries and that show the bankruptcy of our technological age.

The Bible acknowledges the reality and the power of magic. The magicians of Egypt could make live snakes from dead sticks just as well as Moses could (Ex. 7:11). The dead could be consulted through the medium of Endor (I Sam. 28). During the time of the apostles, Simon of Samaria was thought to have divine power (Acts 8:10), and for good reason. Magical arts were practised in Greece (Acts 16:16) and in the province of Asia (Acts 19:19).

No god like the LORD

The Bible often reveals the greatness of God by comparing him and his power with other gods or demons and their powers. It does not say that there are no other gods but that we may not have them, acknowledge them or bow to them. God's greatness outshines all others: "Among the gods there is none like you, O LORD" (Ps. 86:8). "Great is the LORD...he is to be feared above all gods" (Ps. 96:4).

In confrontations with evil powers and black magic God's superiority shines. In Babylonia (the most notorious breeding place for occult traffic in the ancient world) Daniel was wiser than all the wisemen because he was the servant of the Most High God. In Philistia Dagon's head broke off his rump before the ark of God (I Sam. 5:4). In Egypt the snails of the sorcerers were eaten by the one that came from Moses' staff. And there's no way any magic could lift the curse of the plagues of God sent through his servant Moses.

In the same way the name of Jesus is more powerful than any other name. The magician is

someone who has the right incantation: he or she can conjure up the greatest force by calling on the secret name of the "Power."

In confrontations with ancient magic, God showed the Power through his apostles. The Holy Spirit is more powerful than any power Simon the Magician ever saw (Acts 8:19). Yet the power of the name of Jesus cannot be handled as if it is a mere magic formula.

Christianity isn't magic

When people saw the power of Jesus, they burnt the old spells and incantations and gave up a chance to make money (Acts 19:19). But when the seven sons of Sceva tried to use the magic of the name of Jesus on a bad demon, they lost the fight and their clothes (19:16). For Christianity is no magic. What Christ gives can be received only by childlike faith. And believers do not use their Lord, but serve him.

Demonstrations of demon power occur from time to time and the power of the name of Jesus is effective in overcoming them.

Since the desire for power is natural to every sinful human being, everyone may be tempted to abuse the name of Jesus. We have seen some gross examples of that in TV evangelists and travelling demonstrators. As a matter of fact, the charismatic movement (which has brought us many blessings) has a tendency to be more occupied with the "power within" (the Holy Spirit) than with God the Father above us, or the Son who is for us.

The desire for magic powers, mystical experiences and transcendental or supernatural knowledge is not particularly Christian. But it can overtake any congregation.

One reliable test for the health of the church is whether the Gospel of justification by faith alone is still central to the church's teaching.

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church, Waterdown, Ont.

Dead Sea Scrolls microfilm made available to researchers

SAN MARINO, Calif. (EP) — Controversy over the Dead Sea Scrolls, fired by the publication of a "computer reconstructed" text, continued to grow after a research library in California dismissed warnings by Israeli scholars and opened its microfilm of the ancient Jewish documents.

During the more than four decades since the discovery of the Dead Sea Scrolls by Bedouin shepherds in 1947, controversy has surrounded the severe limits on their availability for research.

In 1953 a small group of international scholars received exclusive permission to study the scrolls, with the understanding that they would publish a complete text. Since that time, however, no published text has been forthcoming, except for a small percentage of the scrolls. Scholars around the world, denied access to the documents which date to the time of Christ and contain portions of the Bible, have complained that they have not been able to examine the scrolls which are the oldest surviving documents of the Scriptures ever found.

'Freeing' the scholars

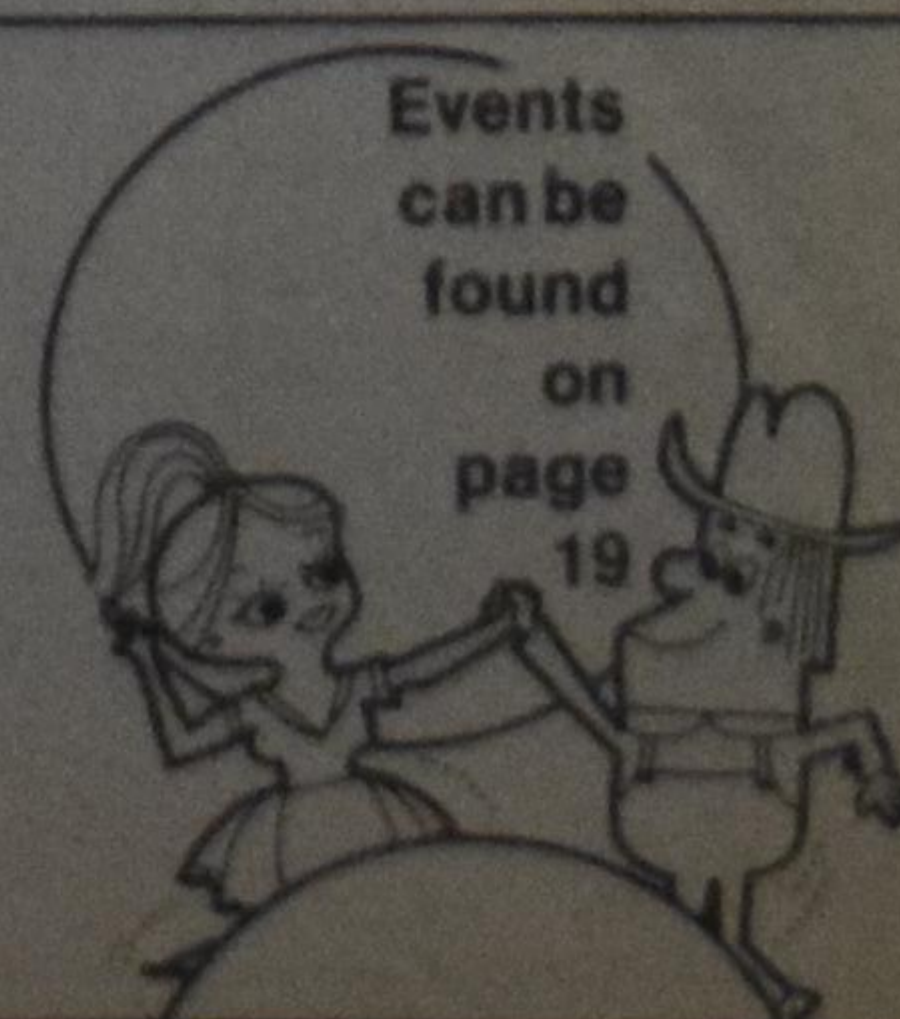
"When you free the scrolls, you free the scholars," said William Moffett, director of the Huntington Library in San Marino. The library, along with several other foreign institutions, was given a set of photographic reproductions of the Dead Sea Scrolls on microfilm about 10 years ago

under a written agreement that they would not release them until the texts were assembled, translated, and published by the Jerusalem team. However, Moffett told journalists at a news conference that there is no legal ground for blocking access to the microfilm. "If we had sat by quietly we would have violated our own policy of unrestricted access," he said.

"This is both a breach of contract and of ethics," complained Amir Drori, director of Israel's Antiquities Authority.

Two researchers at Hebrew Union College in Cincinnati reconstructed the contents of the scrolls using a computer program and a concordance of the scrolls, published in 1988. The concordance lists all the scroll's most significant words, each with a string of the words that appear before and after the key word every time it appears in the text, along with the word's location in each of the roughly 400 texts that have not been published. The computer program was used to compare each string of words, and link each string which overlapped. The reconstructed version was released earlier this month.

Events
can be
found
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Feature

Imprisoned for crime; persecuted for Christ

John Rives

When the courts dealt with Ron Dube in 1978, they imprisoned a man who was judged to have existed outside the realm of civil justice and human honour. He was given life sentence with no chance for parole until he had served 25 years. While in prison, Ron Dube surrendered his life to Jesus Christ. Over the course of the first decade of his Christian walk, Ron Dube has been regarded by various people across Canada to have attained some status in God's court of honour. He was licensed to minister by a Protestant church. Inside prison he is regarded as a man to be taken at his word. Known by his fellow inmates simply as "Dube," he has proven to be a sound counsellor, has provided a shoulder for tears and has taken risks to serve others. He has "been there" for the prisoners.

For some, the Christian walk may consist of only two steps; one to get up on the Cross and one more to get back down. Such has not been the case for Dube. During the two years since *Calvinist Contact* last reported on his progress, he has taken a path resembling a steeplechase course. All the while he has embraced his Saviour's cross and found time to give thanks for those blessings which have come his way.

Opposed by Chaplaincy

The prisoners of Collins Bay Institution and their brothers and sisters across Canada who have shared in Ron Dube's achievements over the past decade were dismayed when, last fall, administrators of chaplaincy for the Correctional Service of Canada withdrew full support for his pastoral work.

As a licensed minister with the Congregational Church, Pastor Dube is qualified and sanctioned to perform all sacraments and functions recognized by his denomination. With the co-operation and permission of the institutional chaplain (Protestant), Ron had administered communion on several occasions and was delivering the homily portion of the regular weekly chapel service once a month. In addition, he conducted a baptismal service for five prisoners (including this writer). Baptisms have not been a regular function of chaplaincy. So once again, with the assistance of our chaplain, Pastor Dube acted in response to a legitimate Christian need.

Such activities have subsequently been deemed unacceptable by higher bureaucratic authorities within

the chaplaincy. They maintain that Dube's assistance is unnecessary, that they can adequately handle all the work by themselves. Although his credentials have (not without some caviling) been recognized, Ron's status as a prisoner precludes him from exercising his vocation with the blessing of the prison system. As this writer recalls, the Roman officialdom expressed a similar view with regard to saints Peter and Paul; many were converted, nonetheless.

Rather than deny his calling, Dube withdrew from the chapel where he had been studying for full ordination. When a group of his fellow prisoners asked if he could serve them communion, as he used to, Dube arranged for small services to be held in the music room beside the gymnasium. No wafers and wine there, just white bread and Kool Aid. In this manner the men of Collins Bay could experience the greatness of God's grace by receiving the precious elements of our Lord from the hands of an ordinary prisoner, a man just like them.

Our little church met over the winter months of 1990-91. Many men chose to attend both the regular Sunday chapel services, held immediately after lunch, and the "Music Room" services later in the afternoon. Despite this accommodation, and perhaps due to declining attendance at chapel, our services were labelled "competition" and pressure was exerted to stop them. We did not. Dube did not.

Most disturbing to us, a number of the volunteers to the Christian social groups in this prison failed to raise a hand or speak a word in our defence. Most merely shook their heads and offered the lame suggestion that we should submit to authority. What authority, we asked? This writer is thankful these same

advisors were not present to influence St. Paul or John Calvin and the Reformers!

His work continues

Having withdrawn from his vocational position in the chapel, Dube continued to pursue his university education and Bible school courses from a cramped corner of that "boiler room" they call the prison school. He found time to pen many articles and poems including one entitled *Psalm 23*, a rendering of that verse from a prisoner's perspective using our idioms and lingo. For his efforts he received an Honourable Mention in this year's nationwide Prison Arts Contest. He also garnered Honourable Mention for his journal *Snowflake*, excerpts from which have appeared in *Calvinist Contact*.

In July of this year he was once again asked by the coordinator of Collins Bay's Exceptional People's Olympiad to speak the opening prayer for the weekend event. His words, comparing the variety of faces in the gathering (handicapped athletes, their convict brothers, volunteer chaperones and even politicians) to the rainbow of God's creation was exceedingly well received by the hundreds in attendance. Unfortunately, we were also blessed with a sudden, though short-lived, downpour of rain — complete with rainbows — during the medal presentations the following day.

On a more sombre note, every August 10th marks the anniversary of remembrance called Prisoners' Justice Day. On that day all prisoners refrain from eating and refuse to work — not in protest, but simply to honour those who have fallen behind prison walls. This year August 10 fell on a Saturday, the chaplain's day off. So the Prisoners' Committee organized a short service to be held in the gym. The Native Brotherhood beat and sang out a warrior's song to our dead, then pastor Dube was called upon to share a few words with the 150 men gathered in commemoration.

He told us, "Prisoners' Justice Day is a day when we choose not to be prisoners. We live as free men with the

knowledge that true justice cannot be imposed by force or enacted through coercion; it comes from within." Freedom, like Christ, lives within all of us. We need merely discover it.

Dube further added that the great tragedy of incarceration is that, all too often, it is the prisoners who inflict the worst harm on each other. "Prison is a hard enough existence without making it more miserable for ourselves." We can only pray his message takes hold in the hearts of all those who pass through prison gates.

A threatened wedding

The greatest single event in Ron Dube's life this past year was his marriage to Suzanne, a graduate criminologist who works with the developmentally handicapped. With 13 years of his sentence served, a clean institutional record and the successful completion of two escorted passes behind him, Dube felt an application for a third pass so that his bride could be wed in a service at a local church would be in order. With hundreds of friends and family members expressing a desire to attend, a wedding behind the walls would not be feasible — guest lists being somewhat limited by the secure environment.

Once the clearance process for the pass began, all manner of accusations surfaced against Ron. He was accused of living

"high off the hog" with monies received through his non-profit Snowflake Ministries and of distributing the Collins Bay *Spiritual Newsletter* without censorship. Judicious investigation and intervention by the prison administration revealed the truth. Far from having received money from Snowflake Ministries, Dube had donated quantities of his own meagre school pay and all of his earnings from his writing published outside the prison to Snowflake. This paid for the production of inspirational pamphlets, booklets and bookmarks for free distribution to prisoners and the public. Further, Dube has always allowed the chaplaincy to review the *Spiritual Newsletter* before reproduction and posting even though the Correctional Service's own directives do not demand this be done.

After all accusations were disproved, Dube was granted seven hours on escorted pass for his marriage and the reception.

Need for support

Now, as he moves forward towards his 15-year review (a judicial procedure which is not a parole mechanism but merely a review of the terms of imprisonment), new accusations arise. His latest escorted pass was denied. It is claimed that he has attempted



Photo: Bert Witvoet
Ron receives his licence to preach from the Congregational Christian Churches of Canada in 1990.



Ron and Suzanne on their wedding day, July 1, 1991. Photo: Courtesy Ron Dube

to manipulate the parole service into granting him a temporary absence. He is condemned simply for attempting to advance towards a possible chance for a release. In effect, for wanting out of jail.

“After all accusations were disproved, Dube was granted seven hours on escorted pass for his marriage and the reception.”

All too few have taken stands in his support — written letters, spoken to prison authorities. After all, if the latter only receive negative, even fallacious information, how can they be expected to support and promote Dube’s efforts?

The media are rife with complaints about rising crimewaves and the so-called revolving door syndrome. Yet

the Canadian public are wont to give that door a spin. When someone works positive changes in his life and, further, assists others in altering their destructive life patterns, it behooves us all to embrace the evidence and promote this message.

Some people may still argue that even though Dube’s troubles may seem undeserved, they are simply part and parcel of his punishment; that we should lose no sleep over such as he. Well, the picture is much larger than that. Ron Dube is exemplary for the type of transformation he underwent, a transformation of a kind all Christians purport to believe in. The consequences to our collective failure to recognize this transformation are very real. Consider the following comment recently made by another long-time “lifer” to Dube, “Man, if they still screw somebody like you around, why should I even bother to try?”

John Rives is a prisoner in Collins Bay Institute, Kingston, Ont. He writes poetry, fiction and articles.

‘Only the police God’

Ron Dube

“I readed all thing the books. Every stories. said the God help. I hate it because it not the true. There is no God. I spent many years thinking the God in my heart, in my life. I prayed him all the time but now I am disappointed and now I will never have God in my life. I recieved four years. Sentenced with my innocenced. All my hope he will help when I go for my trial. But I losed all hope. only the police God.”

I found these words written on the back page of a book in the prison library. They express the obvious pain of a person who felt abandoned in his time of greatest need.

Many others have experienced the same sense of abandonment when reaching out to God in times of crisis, only to receive no response. It is difficult to explain why it would appear that God does not acknowledge the cries and pleas of someone in trouble when he promised us that he would never forsake us.

You may be familiar with a wonderful poem titled “Footprints,” which attempts to communicate God’s constant presence with us. But when hard times come calling, few people have any interest in or time for cute poetry. Many have walked away from their belief in God after suffering the loss of a loved one, financial ruin, illness or, as in the above case, incarceration.

The pleas of innocence, coming from the man who wrote on the back page of a library book, went unheard by the courts and apparently by God, based on the outcome of his trial.

As difficult as it is, we should always attempt to remember that God works things out in his own time and in his own ways. For many, the need to have God answer them immediately and in an obvious way is crucial. Too many people don’t take the time to wait. They simply demand that God takes time out from himself to address their immediate needs.

But over the years, some people have learned to wait on God’s timing and to pray with hearts of gratitude. In God’s time, he delivers us, fulfils our requests and keeps His promises.

Moses was promised that he would see the land of milk and honey (Ex. 6:2-9). In God’s time it is revealed to us that Moses only arrives there two thousand years later, at the Mount of Transfiguration (Matt. 17:3f).

And remember how Paul, who wished to visit Rome, was granted this opportunity. He arrived there as a prisoner.

Quite often our wishes are granted but not necessarily in the manner which we would have chosen them to be granted. But believing in something means being willing to go through trials and tribulations in order to arrive at the promised destination and to achieve desired goals. The value and purpose of a postage stamp is fulfilled by sticking it to the envelope until the letter reaches its destination. Weight-lifters always speak of achievement in this way: “No pain, no gain.”

Let us remember that even God has had to endure the pains of those he loves in order to fulfil and complete His plan for the whole world. God wanted the world to be aware of his love for them, so much, that he had to suffer the death of his only begotten Son in order to set love free in the world. God did not abandon us and we should not abandon God when in times of trouble.

I hope that the person who wrote the words on the back of that book will someday look over his shoulder and realize that God has been there all the time...even through his four years of wrongful imprisonment.

Ron Dube is a prisoner at the Collins Bay Institute in Kingston, Ont.

Finance

Should Christians play the stock market?

Todd Steen

Should Christians play the stock market? If we use the present behaviour of North American Christians as a guide, our answer would probably be yes. Most of us have some money in the stock market, either directly, or indirectly through our pension funds. But as with most situations where it can be said that "everybody's doing it," it is worth a careful second look to determine our responsibilities regarding the money that we have to invest.

How does the Bible guide us in our decisions concerning what we do with our money? The central economic concept in the Bible is that of stewardship. The very first idea presented in the Bible is that God is the Creator; we are not the owners of the earth but instead are the stewards or caretakers of God's earth until Jesus returns. An obedient steward is one who takes good care of the resources that the master provides and uses these resources according to the master's purposes.

Throughout the Bible our responsibilities as stewards are proclaimed; Luke 12: 42-48 is but one example where the characteristics of a faithful steward are noted. Of course these ideas are quite familiar to those of us within Reformed circles; perhaps not as familiar are the implications of this concept of stewardship as it applies to the investments that we make.

Maximum returns

The stock market itself is not much more than a game of chance, although the odds may be somewhat better than those available at a casino. An advertisement for a financial magazine put it well: "You are buying this stock convinced that its price is going up from a person equally convinced that its price is going down." When Western economies were growing consistently and rapidly, one might reasonably expect to receive a positive return over time on any money invested. Now that our

economies are growing more slowly and capriciously, this expectation may no longer be realistic.

Most investments in the stock market are made with one goal in mind: receiving the maximum monetary return. While there is nothing necessarily wrong with receiving a large monetary return on an investment, this is just one of the many aspects that we should be concerned about in the stewardship of our investments. Buying stock in a firm makes one a part owner of the company. As an owner we have responsibilities to encourage just and stewardly behavior in the businesses that we own. We need to promote honest business practices, good labour-management relations, concern for the environment, and the production of goods that are truly necessary in today's economy.

This is usually impossible, however, because of the fact that our ownership share is too small to exert any influence on the firm's behavior. When we use the stock market to invest in a large firm we abdicate control over the firm's actions in order to receive maximum monetary returns. The money that we invest may be used for many things that are not of genuine benefit to God's creation and the creatures in it. We might end up investing in companies that produce dangerous or frivolous products, sell weapons to oppressive regimes, or have little concern about the state of environment.

Although we may receive large monetary returns, this is

not faithful stewardship of the resources that God has provided for our use. We cannot reduce our responsibility to merely ensuring monetary returns on our own resources; we must strive to promote justice and services as well.

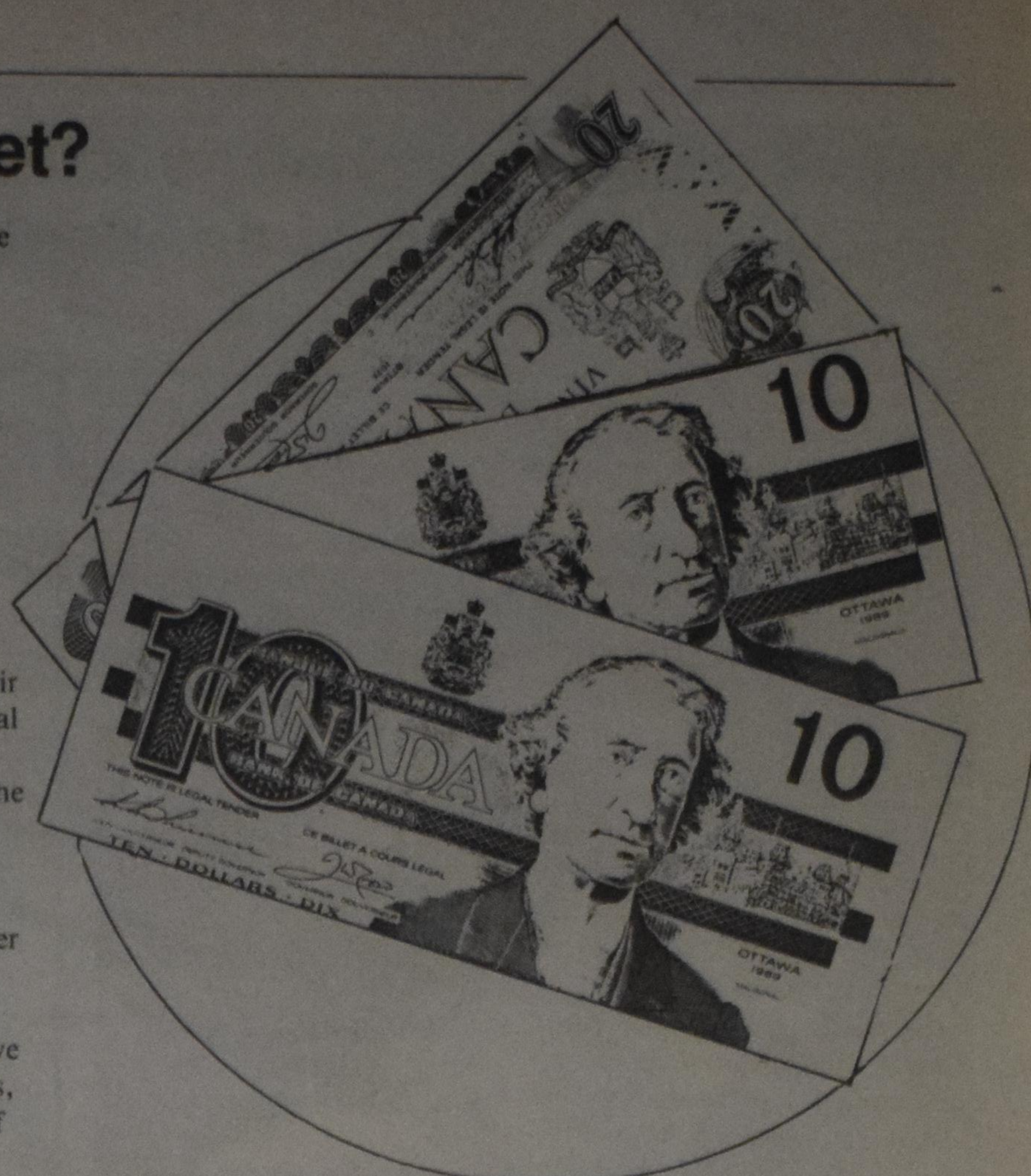
Need for discussion

Many individuals (and pension funds) now invest their resources in a variety of mutual funds. While this has the beneficial effect of reducing the amount of risk involved in investing in the stock market, it only lessens the amount of influence that we can exert over the companies in which we invest. While we invest in a single company on our own, we at least maintain certain rights, such as voting for the board of directors or bringing up questions before a stockholders' meeting (rights of which few small stockholders take advantage).

When our money is invested in a mutual fund we lose all control over how our money is used. We completely give up responsibility over our resources in order to receive less risky monetary returns. Some investors attempt to make up for this lack of control by restricting their investments to large funds that claim to be "socially responsible," but these funds usually exempt only a few types of companies from their purview.

How are we to decide what investments are truly stewardly? How do we compare an investment in a firm that heavily pollutes our air and water but yields a 10 per cent return with an investment in a firm that doesn't pollute but only provides eight per cent? What about investing in a company that promises large dividends but doesn't promise to treat its workers with respect and dignity?

The principle of stewardship



"The money that we invest may be used for many things that are not of genuine benefit to God's creation and the creatures in it."

doesn't provide easy answers to these questions but it does require us to ask them. We need more discussion among Christians examining the stewardship of our resources, and more work together to locate opportunities for investment that are truly "economic," both serving others and providing a fair monetary return. The Christian community has too often been silent concerning believers' economic lives, and the result has been accommodation to the secular motives of accumulation and narrow self-interest.

Service to God and neighbour

Should Christians play the stock market? The answer to this question requires much more than following our neighbours, even if they are part of the Reformed community. Any time we make an investment we must weigh all of the costs and benefits resulting from that decision, not just the ones that accrue to us individually. We must be careful not to shift costs on to others simply in order to enhance the return that we receive. This certainly does not qualify as "loving our neighbour as we love ourselves."

The ethic of stewardship may lead us to avoid the stock market on certain occasions and instead to invest our resources in local enterprises where we can contribute to the practice of justice and service.

It may also lead us to undertake more careful research into firms before we invest, until we are certain of a company's goals and practices. With the wealth of information available on firms in our technological age we have no excuse to abdicate our responsibility to be wise stewards of the money that God has given us.

We need to go beyond just getting the maximum monetary return; we need to consider the maximum return when all aspects of the creation are taken into account. We must balance our responsibility to provide income for our families with our responsibility to use our resources to serve others and promote economic justice. There is one thing of which we can be sure: all of our investments are made before God and must be made in service to him.

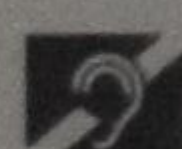
There may be times in our lives when our overwhelming concern is the rate of return that we receive on our money; these cases should be the exception, however, and cannot be the rule. Should Christians play the stock market? Our economic life is not a game, but instead a means of thankful service to our Creator. When we do invest, wherever we place our money, this service must remain our primary concern.

Todd Steen is assistant professor of economics at Hope College, Holland, Mich.

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New challenges emerge as Soviets celebrate the end of an ideology

Dan Wooding

Moscow — When Barry Taylor, British-born former roadie, presents the claims for Jesus Christ on Soviet Television on Thursday, December 5, an estimated audience of 150 million are expected to tune in.

Taylor, who is fluent in the Russian language, arrived in Moscow just two days after the failed coup attempt. "Our hotel," he explained, "was located on Smoknsky Boulevard, which is where the main stand-off with the military took place. The bulk of the barricades were still in place and I watched as hundreds of Soviet citizens made pilgrimages there to lay flowers along the side of the street. I also read long, hand-written prayers of thanksgiving to God for granting freedom and saw candles being placed on the three sites where young men had died during the coup."

The British bilingual evangelist said there was an "incredible sense of excitement" in the air. "People were lighting bonfires in the street and recounting their own experiences," he told me. "There was much talk about the rebirth of their nation and an anticipation of the future. Ideas were sprouting everywhere."

Taylor recalled that some people were dressed in pre-revolutionary czarist uniforms and carried the old Russian flag, which has since been re-

adopted as the national flag.

"They weren't calling for a return to czarist rule as much as celebrating the end of an ideology that, in their view, had killed their nation," he said. "It was a time of change and at what speed it came! While I was there, the flag, the Communist Party, the KGB, and the Union, were all disbanded, absorbed or changed."

Rocky road ahead

"In many ways it was hard for most Soviets to believe what was taking place," said Taylor. "Seventy years of socialism has bred an incredible cynicism as they struggled to accept the changes as real and lasting. The youth are the ones who have the vision and the desire to see it through. They can accept with much more ease the concept of paying with hardship for the future democratic society. The older people, with valid reason, don't really want to have to go through anymore hardship."

Taylor and a crew of the Christian Broadcasting Network of Virginia Beach, Va., moved through the packed streets, witnessing and offering comment "to camera." They concluded at Pushkin Square, opposite McDonalds, listening to young Soviet rap musicians. "At that point, I looked at the camera and did a Gospel presentation followed by an invitation to receive Jesus Christ as Saviour and Lord," recounted Taylor. "As I closed and asked the viewers to write

in for further information, the skies above us exploded with a huge fireworks display. It was a fitting close to the proclamation of the Gospel in a land held for so long in the clutches of darkness."

Taylor believes that while there is a great cause for rejoicing at the recent cataclysmic events in the U.S.S.R., the road that lies ahead is a rocky one. "To change a monolithic, centrally-planned socialist minded state into a free-market economy, will not happen overnight," he said. "We must see the U.S.S.R. as basically a Third World nation. For instance, the average monthly income for a Russian worker is only \$30."

Soviets are people, not numbers

He said although there is now a great opportunity for evangelism there, cults like the Jehovah Witnesses and the Mormons are also flooding into the Soviet Union in great numbers.

"The challenge for the Western church is to understand the times and then act," he said. "Who would have thought that in our lifetime we would be privileged to see so much change in our world. But with the privilege comes responsibility to act on behalf of Jesus and see the opportunity to harvest souls for his Kingdom."

"The U.S.S.R. doesn't need 'Western culture,'" he went on, "it needs the Gospel of



Photo: Peter Turnley

Soviet citizens celebrate after the failure of the August coup.

Jesus Christ. Many people we talked with in Moscow weren't overly impressed with the influx of tele-evangelists into the country. They felt used and said that, in their opinion, many of the TV preachers were simply there because it was personally useful to them in the advance of their ministries back in the U.S."

Taylor believes that if Western ministries are to impact the Soviet nation, they must allow the Soviets to hear the Gospel in ways that are culturally relevant. "There is a vast harvest, but they are not numbers," he said. "They are people, people who are used to be treated as objects, as numbers. We cannot, in our zeal, forget that and simply offer them a trite, packaged and formulated Gospel, because I believe Jesus wants

them to come to know and embrace a Father's love."

Taylor also believes that the Soviet believers have much to teach us. "While there is much that we in the West can offer the Soviet church, we must also remember the wealth of spiritual giants who have triumphed there in the midst of godlessness," he said. "They have endured, and, more than that, been victorious in the proclamation of the Gospel. Yes, we in the West have many lessons that we can learn from them. But we must first listen to what they have to say!"

As a footnote to his story, Taylor revealed that the head of Soviet State Television, who signed the contract for the program to go ahead, was arrested and is now in prison as one of the coup leaders.

The Ukraine is close to his heart

Dan Wooding

RIVNE, Ukraine — When Walter Daciuk was a boy in Paraguay, he dreamed that one day he would visit the land of his parents — the Ukraine, the second-largest republic in the Soviet Union. Now he visits there all the time — by radio — and has just completed his second "mercy mission" to a part of the world he has fallen in love with.

But it wasn't until he actually set foot in the Soviet Union that he finally caught the spirit of the courageous believers who for 70 years have survived a regime that declared that God was dead!

On his first visit, in April, he took with him hundreds of Bibles, plus a large supply of medicines for distribution throughout the Ukraine. He was carrying, along with another pastor, some eleven suitcases. This aroused great suspicion from the customs officials and he and his companion were held for interrogation in a nearby office. Once inside the office, the female agent wanted to know what they were carrying.

"Medicine and Ukrainian Bibles," said Pastor Daciuk, who also is director of ASSIST's ministry to the U.S.S.R.

The officer's response was surprising. "Well, we don't read Ukrainian, but my friends and I would like to learn about this, so if you want to enlighten us, please give us some Russian Bibles."

Fortunately, a friend from the Good Samaritan Mission in Rivne, Ukraine, had met Daciuk and his companion at the Moscow International Airport and had become involved in the situation.

"He gave her two New Testaments and she then asked for a third and was overjoyed to receive it," said Daciuk. "I couldn't believe that a customs officer would act in such a way."

Rich in the Spirit

After the 12-hour train trip from Moscow to Kiev, the three men linked up with a couple who would drive them to Rivne near the Polish border. Unfortunately, the vehicle had a flat tire and this brought them

to a small shop owned by a local farmer.

He told his sad story of struggle with the authorities, and Pastor Daciuk handed him a Bible. With tears in his eyes he said, "No one even noticed me before except when they wanted me to leave. No one ever came and told me about Jesus or gave me a Bible. Thank you! Thank you!"

Daciuk was astonished when he arrived at a home meeting that evening and found 500 people packed in. "The exuberance of their worship demonstrated to me that though these people were poor materially, they were rich in the Holy Spirit," he said.

On the Saturday evening, some 3,000 people gathered in Shevchenko Park in Rivne. "This was the very park where at one time many believers had been sentenced at public tribunals to various labour camps in Siberia," he said.

"This evening turned out to be, as one local Christian leader told me, 'A Holy Ghost arena where people's spiritual needs and hunger are met.' Many in that park came forward to

receive Christ as their Saviour. The park has been turned from a place of condemnation into a place of liberation."

Mission amidst radiation

He later went on to Brest in Byelurussia, where they met a group of workers who travel into the Chernobyl area. "There is such strong radiation polluting the area that the members of the ministry team are literally sacrificing their own physical well-being to minister to the residents living there," he said.

"The Chernobyl team return to Brest weekly to stock their food supply then return to minister amidst the radiation. In the past six months they have opened five churches in the 35-square-mile area surrounding the Chernobyl Nuclear Power Plant, highly polluted as a result of the catastrophe."

As he travelled the country, Daciuk discovered that there were many full-time missionaries standing by who could be supported for only \$20 a month. He told me he felt the greatest needs for the Ukraine

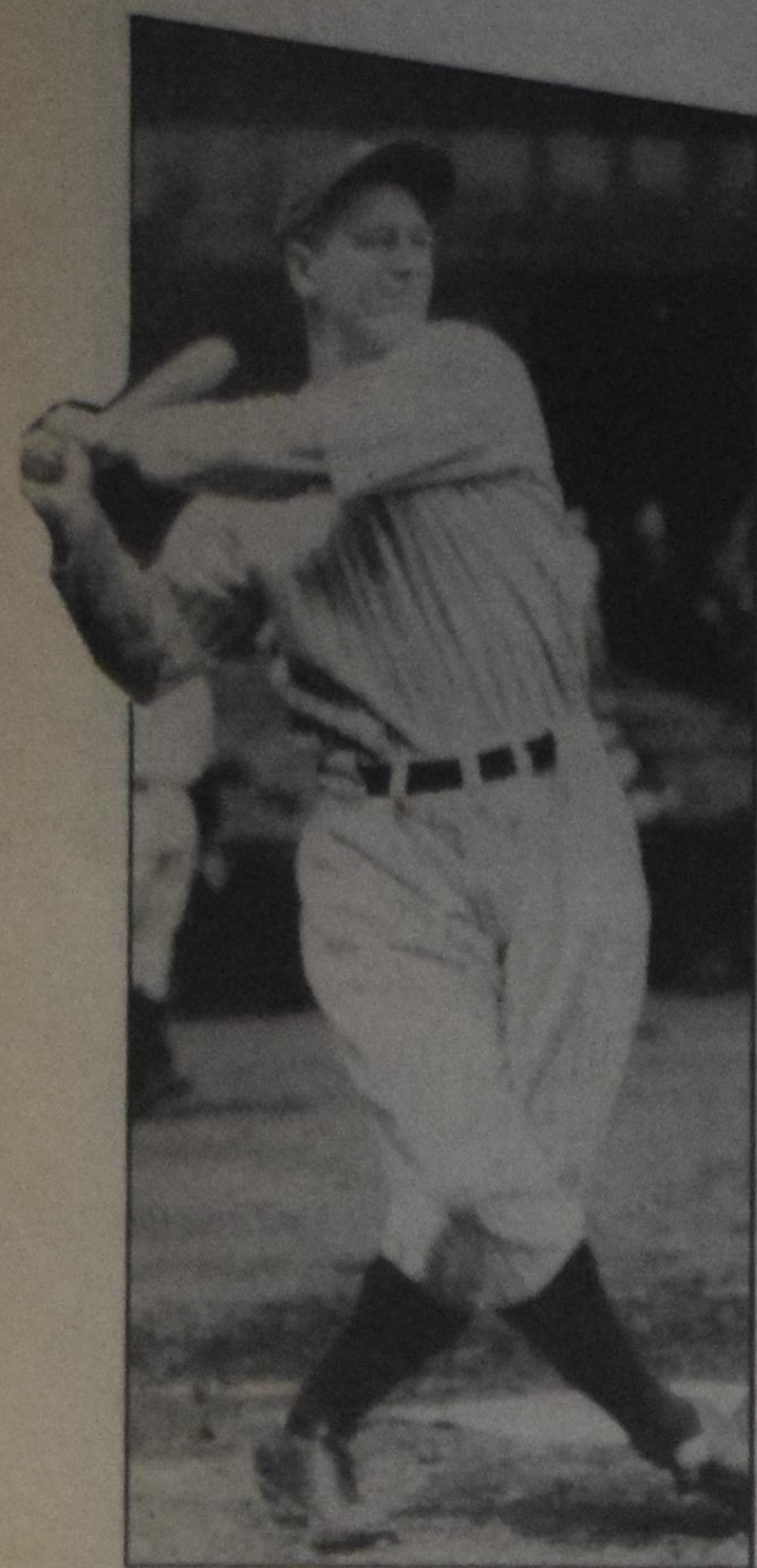
are Bibles, tools for evangelism and equipment for the nationals to do missionary work. He said he has discovered it is now possible to print an Ukrainian Bible in the U.S.S.R. for \$1.20 and a New Testament for 65 cents.

A further trip to the Ukraine in July caused Daciuk to say that the economy there was "even worse than during my first trip." He said a highlight was when he attended a baptism on a river in Rivne where 30 people were baptized and 6,000 watched.

The urgency of the situation for Christians was brought home to him when a former Soviet prisoner shared at his church and explained that during his last KGB interrogation he was told, "We are tolerating you [Christians] because of the circumstances, but real soon you'll be tolerating us."

Dan Wooding is a British journalist now living in Southern California where he is the founder and international director of ASSIST (Aid to Special Saints in Strategic Times).

World Series musings, or: Why I'm a baseball fan



Photos: National Baseball Library

"Sweet swingin'" Lou Gehrig, early 1930s.

Marian Van Til

This is my favourite time of year. The air is brisk and invigorating, geese-Vs ply the skies, squirrels and chipmunks (to say nothing of one's domestic cats) are livelier than ever, trees are splendidly clad in preparation for their annual undressing, clouds are outlined in peculiarly autumnal steely greys and blues; and the baseball play-offs are happening, culminating in the World Series.

How did baseball get into the picture? How can a human-made game compare with the delights of savouring creational beauty? you may ask.

For me, baseball, a summer game which goes out in a blaze of autumn "glory," is part of that pleasant scene not because its intrinsic value is equal that of those God-created glories, of course, but because it is one of the better inventions stumbled upon by humankind. For those of you who haven't experienced baseball as one of the pursuits that can gladden a human heart, the following is my *apology* on behalf of the game.

Perhaps I should state my credentials. Being an American who lived next door to a city with not one but two major league teams (Chicago's Cubs and White Sox), I heard about and have played baseball all my life. (My two brothers saw to it that I didn't "play like a girl," a statement that was definitely not meant as a compliment).

My husband Ed and I share an avid interest in baseball — and not just an interest in the "home" team. (That team,

a.k.a. the Toronto Blue Jays, just might trip, or maybe even march, into the World Series if they stop playing like Little Leaguers). We have a small library of baseball-related books. (If we had both kept our childhood baseball cards we'd probably be rich). Besides visiting Toronto's Skydome we have planned vacation trips so that one day of our trip would coincide with Blue Jays' away-games in Chicago and Cleveland. We intend to see the Blue Jays play in Boston and New York in the future and we've already seen the Cubs play St. Louis.

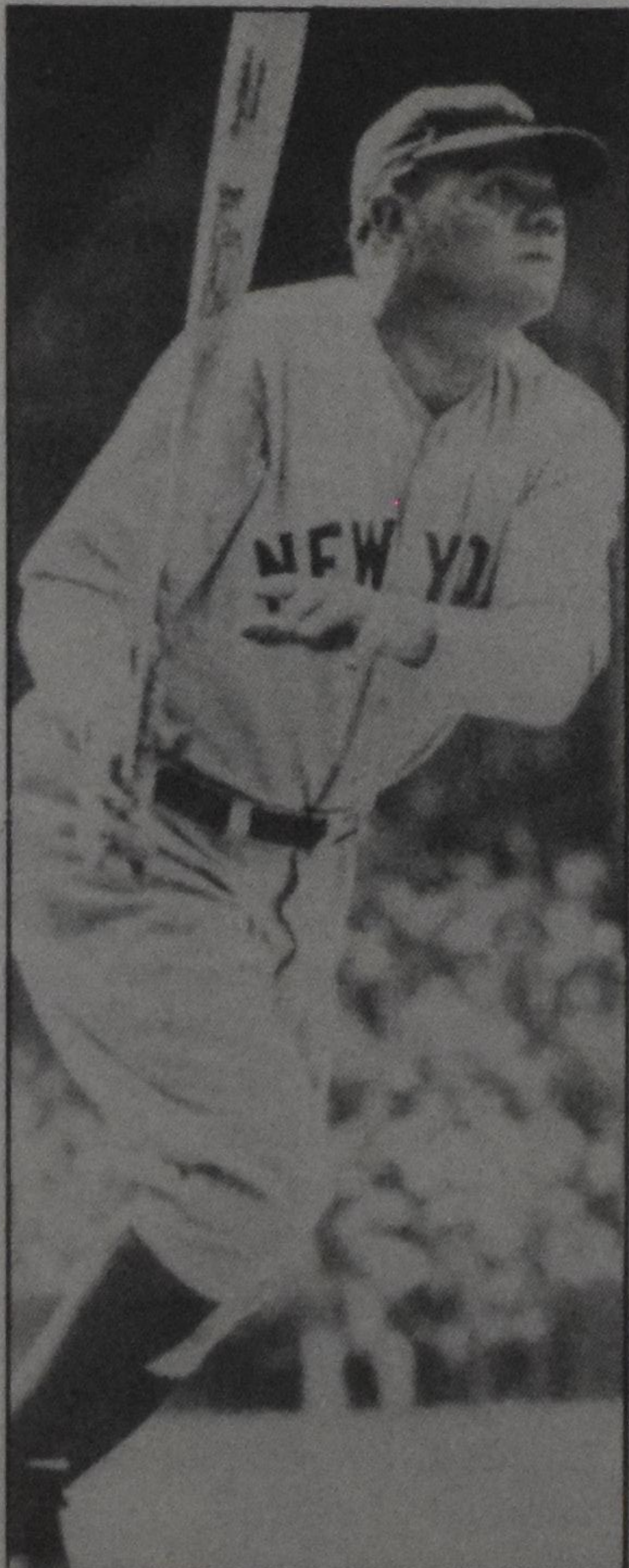
Brain teaser and body builder

So what's the big attraction?

Ed likes to say that baseball is so compelling because it's "played between the ears." Baseball, he notes, "demonstrates a perfect balance of planning and execution. You can't 'muscle' your way through a game." I couldn't have put it better myself! And it's that blend of mental and physical stimulation that attracts so many of us.

Yet it's not an "intellectual" game. It's an ingenious blend of abstract concepts and physical specifics. Those who find it slow-moving and consequently boring no doubt prefer games with virtually non-stop "action" (and of course, there's nothing wrong with that).

There's action in baseball, all right, but baseball's intensity comes from its physical



Babe Ruth hitting the game-winning home run in baseball's first All-Star Game, Comiskey Park, Chicago, July 6, 1933.

activity being intricately enmeshed with the mental strategy it requires. Baseball's greatest players have been and are not only exceptional "natural" athletes, but "smart" hitters, fielders and base-runners. While other major professional sports require strategy, too, none does to the degree or in the manner that baseball does.

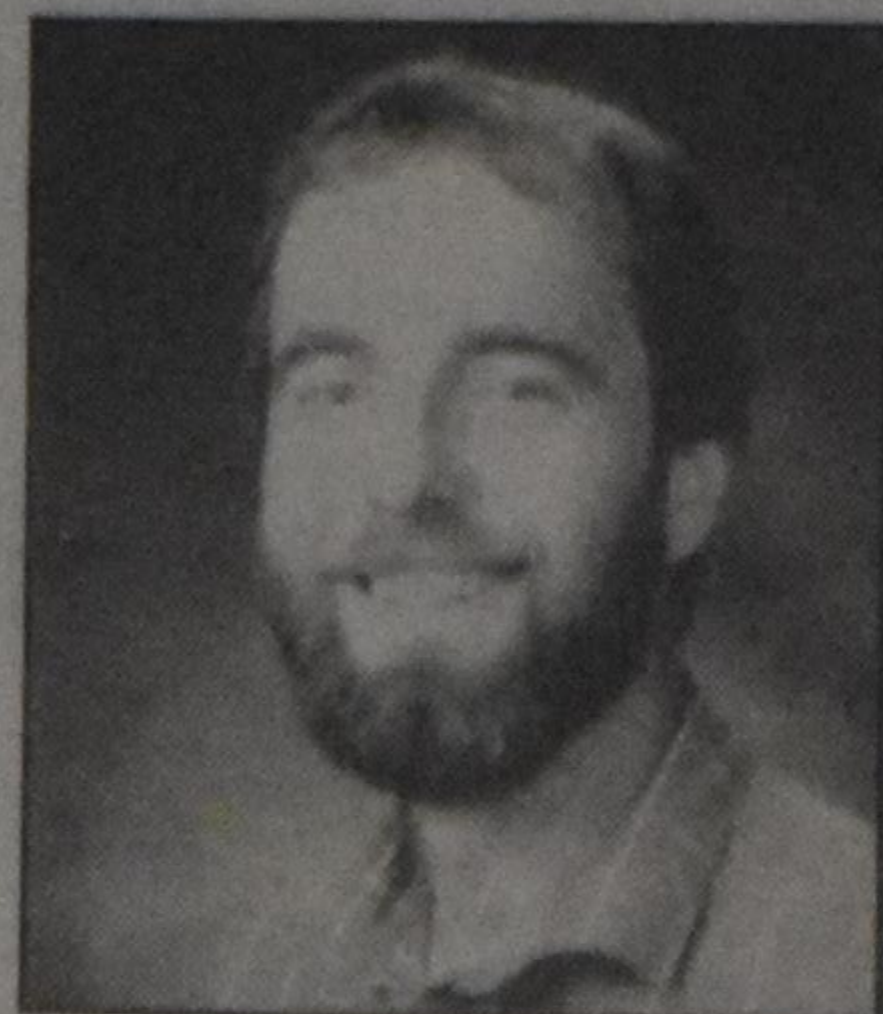
Baseball's World Series set-up is unique in professional sports. All summer, for 162 games, the teams of its two leagues, the American and National, play only other teams in their own league. Only in the World Series does an American League team play a National League team. That brings a peculiar dimension to the contest: you just don't *know*

your opponents; despite all the statistical odds in the world, you can't predict with certainty how the teams will play and who will win.

That arrangement also creates fans who are generally familiar with one league or the other, but not intimately with both. That creates league loyalties and surprises for the

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REFLEXION



REFLEXION

John Byl

Oh Canada and sports

"O, yeah, Canada!" was written in large, loyal red letters across the page of our local paper following Team Canada's win of the Canada Cup. A subtitle noted: "Hockey win pulls country together like nothing else." Canadians may have felt pride in this victory; the Soviet team returned home, for the first time not even making it into the play-off round. It is unlikely that even a Soviet victory would have had the power to bring together any strong national feelings in that fragmenting union of republics. Perhaps the Soviet team was too weak this year, or perhaps the players found it difficult to concentrate on a game when more important causes were at stake back home.

Nevertheless, nationalism reaches a noticeable peak in the ice arenas during these games when more people than usual sing the national anthem, carry flags or have the maple leaf painted on their faces.

Propaganda?

But why does a country rally around sports? Sport sociologists suggest that nations use people's enthusiasm for sports as a means to promote nationalism, as a tool for political propaganda and as a means to foster or sustain existing social conflict. The Canada Cup would be an example of heightened nationalism; the Nazi Olympics of 1936 would be an example of political propaganda, promoting Aryan supremacy at its best (or perhaps its worst); the boycotts of the recent Soviet and U.S. Olympics were ways of maintaining social conflict.

This academic cynicism, though correct, misses the fact that many people enjoy sports and also use the government to enhance this part of their lives. Sports do help to build a sense of community, an appreciation of others, excitement and enjoyment, and perhaps even a love for country, as the newspaper suggested.

When I ponder the kind of role the government has in sports I think of Rom. 13 and I wonder what it means "to govern"? What balance does one strike between "Participation's" efforts and the emphasis of sports-governing bodies on elite athletes?

Recently I read an article presenting an Anabaptist view on athletics which stated that "a God-Country-Athletics theology is at all

times resisted. The National Anthem and the Pledge of Allegiance are never a part of home athletic events."

Celebrating one's gifts

I believe sports can prove worthwhile, especially in a school setting. There needs to be a tremendous emphasis on the fun of participation at a lower level, but there should also be opportunity to develop the talents of the uniquely gifted, particularly among older students. Then too, the songs, cheers and rituals can be positive experiences when done in a spirit of celebration.

When I question why we do not know about Canadian supremacy in other sports fields, my appreciation for the government's role is enhanced. Recently at the World Rowing Championships held in Vienna, the Canadian women, led by a powerful Silken Laumann, won four of six gold medals. Yet we hear and know little if anything about them. Why? Perhaps this is a combination of discrimination against women athletes plus a sport that is not very popular. In this case, our government is providing leadership in an area that free enterprise would not support.

I think one of the bonuses of living in a well-to-do country is to have the opportunity to support those involved in various levels of sport, not only those sports supported by the marketplace, but particularly those less popular sports such as rowing, badminton, equestrian events and the like, including all women's sports. In each case, I do feel that every effort should be made to make these events self-sustaining, yet with a careful eye to not losing the minorities.

Though I feel we need to limit our pride when Canadians come out on top, and limit our concern over national worth when Canadian athletes do less well, we should be able to appreciate the role government can play in encouraging celebrative participation and sports excellence.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

'Adventures' in Liberia: a relief-work volunteer unexpectedly confronts civil war

Rachel Boehm Van Harmelen

Doug Kloet, a recent business graduate of the University of Western Ontario, could be seen last spring pumping gas for his dad in Ancaster, Ont. If anyone had asked him then what he'd be doing with his future, he probably would have shrugged and told them cheerfully not to worry about it because he wasn't worrying! Little did Doug know then that the Lord would lead him to volunteer as a relief worker in war-torn Liberia, placing him in the middle of a civil war which would involve him in a complicated military plot.

But last August, Doug packed his bags, said good-bye to friends and relatives and all the conveniences of North American life, and flew to Liberia to serve God as a volunteer for Christian Reformed World Relief Committee (CRWRC), the relief and development agency of the Christian Reformed Church.

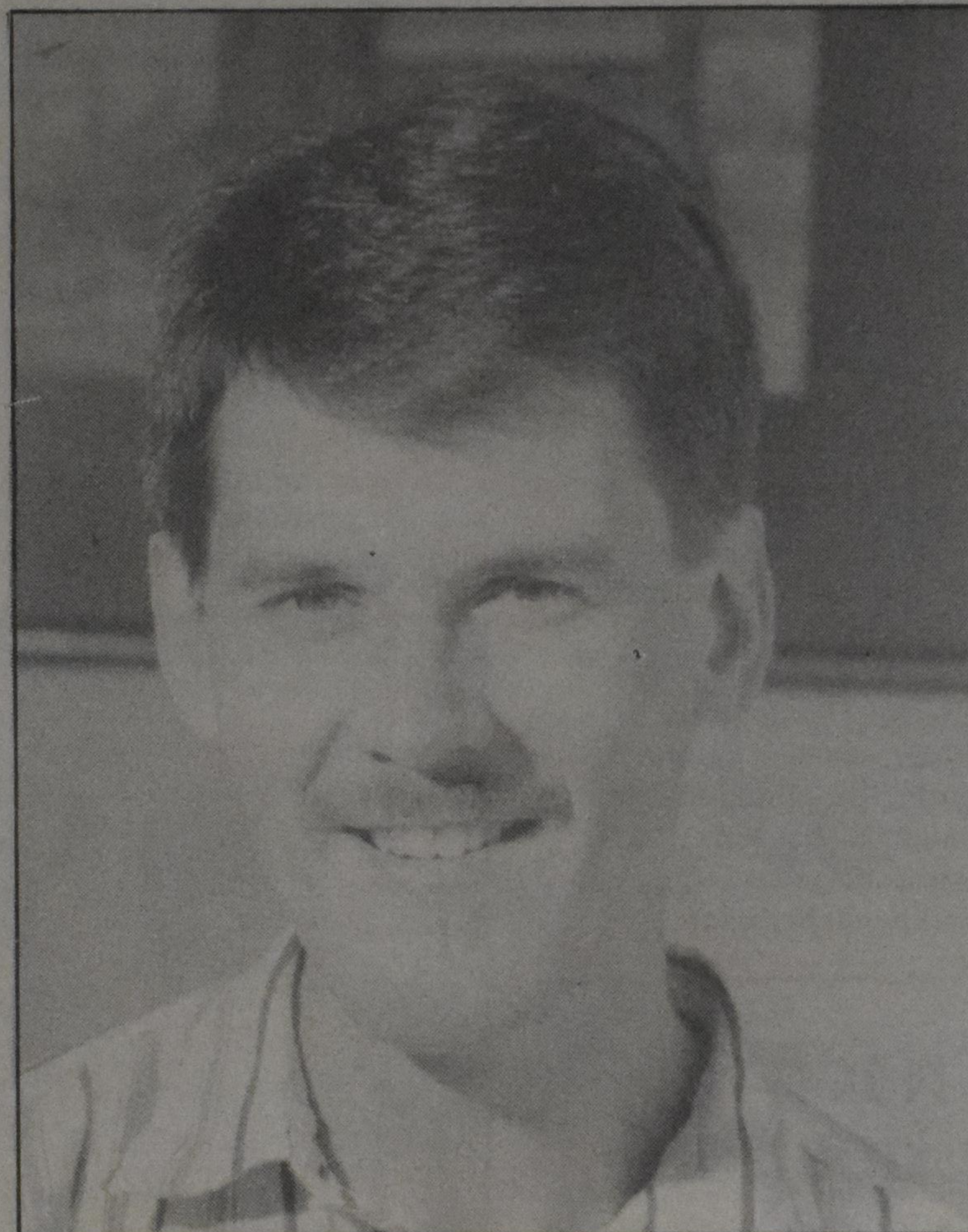
Liberia has had a long history of unrest and civil war. In the summer of 1990, government forces, deadlocked in a violent power struggle with rebel groups, massacred 200 civilian refugees at a Lutheran Mission. As a result of this particularly vicious round of fighting, it is estimated that 5,000 Liberians were killed and another 400,000 people fled the country as refugees.

Since that time a cease-fire has been enforced, with rebel forces controlling most of the country, while coalition peace-

keeping forces, made up of troops from various West African nations, hold the capital. Meanwhile, Liberia's political situation remains unsettled and unpredictable.

This was the scene in Liberia when Doug arrived. Such a disturbing backdrop would have been enough to send most volunteers packing right back home. Doug, however, is not a typical volunteer. Maybe it was sheer stubbornness, mixed with a spirit of adventure, which brought Doug to Liberia in the first place. Certainly it was God's careful watch over him which would pull him through the difficult times which lay ahead.

It would be Doug's job to coordinate CRWRC's relief efforts in Liberia, which involved distribution of food and clothing and other public services such as health care. But just as the work in Liberia was starting to fall in place for Doug, everything started



Doug Kloet: Strong faith met the challenge of trying circumstances.

falling apart.

Doug's log entry from Cape Mount County, his temporary home, on the day of September 5 read: "Things have been progressing quite well here. Our supplemental feeding centres will be closing October 15, security problems have

lessened and I've delegated a lot of responsibility to our very capable Liberian staff (so I'm not feeling overwhelmed yet!)...."

Doug was still unaware of what surprises his stay in Liberia had in store for him! In fact, Doug never finished that

day's log entry. He would not write again until five days later. About those five days Doug would write, "I saw much more adventure than I ever wanted to see!"

Few people would call what Doug experienced an "adventure," but that's the kind of person Doug is — undaunted and unrelenting, seeing each new crisis as an opportunity to rise to the challenge. Shortly after the last CRWRC volunteer had left Liberia, Doug (who remained behind to supervise the project) and colleagues from the Lutheran World Service were informed of heavy fighting near the border, only 25 kilometers from the CRWRC project.

As he was still digesting the news about this latest outbreak of fighting, soldiers from the National Patriotic Front of Liberia (NPFL) arrived and impounded Doug's computer, claiming that it was used to collaborate with the enemy. Doug went straight to the army headquarters to plead the innocence of his computer, only to discover upon his return that the region had been closed off by the military. He could not go home.

Thus began a five-day escapade which would test the courage of even a seasoned relief worker! During the following days the NPFL "arrested" and impounded Doug's computer once again, in addition to his shortwave radio, his personal belongings, and the vehicles belonging to CRWRC and the Lutheran World Service. As if that weren't bad enough, Doug and his colleagues were accused of supplying food to the enemy. Doug refused to give in. He once more persuaded the army that his computer was harmless, but was unable to retrieve his clothing or vehicle.

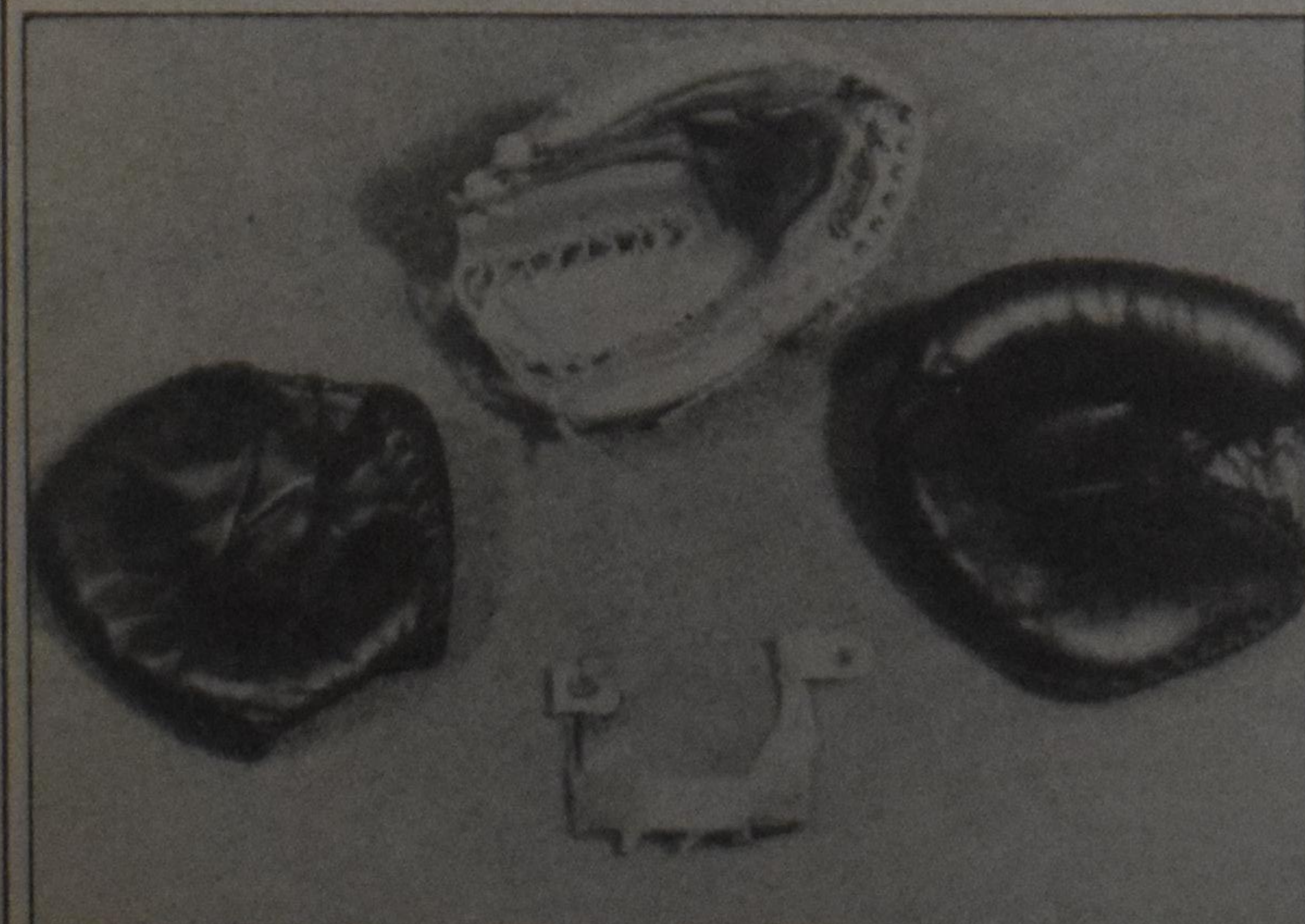
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World Series musings, or: Why I'm a baseball fan

(continued from page 14)



Are these sober gentlemen baseball players or scholars? The Boston Beaneaters, one of several early professional teams in Boston, were the 1897-1898 National League champions. Note the lace-up boots and shirts, and the uniforms without players' names or numbers. Note too that, unlike today, the manager doesn't wear a uniform; he's set apart by his rather formal attire.



(Clockwise from bottom): Fingerless glove worn in the 1880s; George Sisler's first-base mitt, 1920s; fielder's glove, 1970s-'80s; "Buddy" Rosar's catcher's mitt, 1940s.

fans too. (That's why the annual All-Star game, in which the best players from each league play each other, is an intriguing event.)

Other elements related to the nature of the game make baseball unique: it's the team game in which the defense controls and "serves" the ball for play (in volleyball, serving is an offensive manoeuvre); and it's the only team game which is open-ended, ungoverned by a time clock.

Lost in time

That open-endedness is not to be underestimated in the aura it lends to the game. Not only does it allow for much ebb and flow within a game — some innings are very quick, some are long slug-fests or pitchers duels — but it helps make each game very different from every other. Sure, you know that games usually last about 2½ hours; but they might last two or less; or four or more. That helps create baseball's "atmosphere," and atmosphere is a big part of the game (something Toronto should have considered much more carefully before it built a stadium like the Skydome and gave its food concessions for the next 99 years to McDonalds).

The aroma of hot dogs and

popcorn and the smell of fresh grass, mowed in careful criss-cross rows, are an integral part of the ball park and the game. (When the latter is obliterated by artificial turf and domed stadiums, the game changes, and not for the better. Astroturf is detrimental in other ways, not the least the added leg and back injuries it causes the players. It's no accident that with the exception of Skydome all the new and planned stadiums are outdoors, with real grass).

Baseball is capable of evoking the simplicity and nostalgia of childhood in a way no other game can or does. After all, if people think fondly of childhood they don't do it by envisioning two people banging their helmeted heads together or checking each other with sticks.

Baseball is basic. Virtually anyone can play it in some form, from the professionals of the major leagues to Little League, softball, slo-pitch and a simple game of catch or hit-and-run in one's backyard. It requires virtually no special or expensive equipment, it's not violent or life-threatening. And it appeals to and can be played by women as well as men, and by children of virtually any age.

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'Adventures' in Liberia: a relief-work volunteer unexpectedly confronts civil war

...continued from p. 15

Doug and his colleagues were ordered by the army to move from one city to another. Along the way, they were repeatedly accused of collaboration with the enemy, robbed of their possessions and constantly deceived about the return of their belongings.

Imagine travelling 340 kilometers down narrow, tree-covered roads in the middle of a civil war. Any reasonable person would succumb to panic, but not Doug! "What a beautiful drive," Doug reported in his log several days later, "I wish that we could have [driven] a week — the forests are incredible!" This despite the fact that once a driver lost control and the truck

in which they were travelling flew off the road into the trees. Miraculously, no one was seriously injured, and they were able to continue on their way.

On the fifth night Doug and his colleagues were ordered back to Monrovia, Liberia's national capital, escorted by military police. This meant passing in the dark through army checkpoints, set up regularly along all the roads. No one in their right mind travels in the dark in a war zone. But Doug and his colleagues weren't given the option. If anything unnerved Doug at all that week, it was approaching those army checkpoints in the utter

darkness, facing armed soldiers ready to attack. Their military escorts got them through, though Doug later recalled it as "a harrowing experience."

Doug is now safe in Monrovia, staying at the headquarters of another relief agency. He is thankful to the Lord for bringing him through such danger unharmed. After all of this, what does Doug

Kloet have to say about being a volunteer for CRWRC?

He replies nonchalantly, "Oh, it's not easy!" But Doug never gives up! He's still fighting army red tape to retrieve his and CRWRC's property. And he still has enough energy left to plan CRWRC's response to the present crisis in Liberia and the future of relief efforts in the region. Fortunately, his

persistent defense of his computer brought about its release, so he could record the account of this volunteer experience in Liberia thus far. He's hoping his next monthly report will be a little less exciting.

Rachel Boehm Van Harmelen is communications co-ordinator for CRWRC Canada, headquartered in Burlington, Ont.

Travellers now need supplementary health insurance

Bill Fledderus

TORONTO — The Ontario Ministry of Health has put new limits on the amount of money it pays for out-of-country hospital services. Previously, it reimbursed Ontario residents with 100 per cent of emergency costs and 75 per cent of elective costs incurred at hospitals while abroad. As of October 1, payback is now based on average Ontario rates — which means between \$200 and \$400 per day, depending on the intensity of care.

American hospital rates are given as the cause of the policy change. Ontario's annual payments to American health care institutions have more than doubled in the past three years to over \$200 million. American hospitals charge from twice to four times as much as Canadian hospitals do.

Canadians who spend their

winters in Florida and the southern U.S. (often seniors who call themselves "snowbirds") will feel the greatest pinch from the policy change. Private insurers who sell insurance to snowbirds have already raised their rates slightly.

By tying the bottom line in hospital reimbursement money to Ontario rates, the ministry is now treating hospital services in the same way it has long treated services received from a personal physician.

Ontario cross-border travellers will have to decide, before they leave, whether they want to risk getting stuck with part of the bill after an emergency or whether they will take out supplementary travel insurance which will add approximately \$1.75 a day for a 30-day trip, but up to \$6.43 a day for a six-month trip.



Peter and Marja are



Dear P & M:

A friend of mine is an avid "cross-border shopper"; his wife is, too. Not only do they get their gas in the U.S., but anything else that is cheaper, from clothes to tools and appliances. They claim that they are better off financially buying American despite the duty and GST they have to pay.

I can't agree with their attitude. Canada is just coming out of a bad recession, many people are out of work and a number of businesses have gone bankrupt while millions are spent in the States by our own people. I don't think this is Christian and it certainly isn't patriotic. What are your views?

Dear Loyal Canuck:

Within our advisory panel we have four Canadians, three self-confessed cross-border shoppers, and one American who shops periodically but shamelessly on the Canadian side. As you can imagine, we had quite a discussion about your letter.

We are struck by the mixed messages and the inconsistencies that surround this issue. The same government that encourages us to shop Canadian is also the government which supports Free Trade. Many merchants who cry the blues are also the retailers who buy cheaper American products and don't think twice about spending their earnings on American vacations. Guilt trips are laid on budget-conscious shoppers with their \$20 worth of milk and cheese, but no-one protests the thousands of dollars that each "snowbird" spends every winter in Florida or California. Our tourism department works just as hard as its American counterpart to entice visitors to turn their greenbacks into loonies and that "funny coloured money."

It seems that we want it both ways. In Canada we constantly strike for higher wages, yet we want the lower prices and costs of our southern neighbours. Ironically we look at the States over the noses of our smug moral superiority while we drive foreign-made automobiles and tune in to American programs on our Japanese TVs. Cross-border shoppers are handy scapegoats, but they are hardly the reason for the recent recession.

We are impressed with the European concept of a common market. It's less parochial and more international. It respects the innovative approach recently adopted by a retailer in an Ontario border town who advertised milk at

U.S. prices as a leader to get customers to shop in his grocery store.

Canada can't hope to isolate itself from international concerns and economics. Patriotism may have something to do with where one shops; it has more to do with loving your country enough to want it to be healthy on a national and global level. There is nothing patriotic about a wimpy economic attitude that keeps us from being competitive.

Cross-border shopping will likely be curbed in Ontario now that OHIP has said it will cover less than 25 per cent of hospital costs incurred in the States. Those looking for a good deal may find themselves with a big medical bill instead. This will keep more Canadian daytrippers at home than any argument advanced in the name of Christianity or patriotism.

The only thing that should really upset us as Christians is the lying that goes on at customs. We cannot excuse those who wear their new bargains home without declaring their purchases, whether large or small. We have seen discarded clothes, shoes, boxes, bags and tags littering parking lots and highways in New York State. Not only is this wrong and a legal offense; it's downright embarrassing and definitely un-Christian!

By the way, they're telling jokes about us below the border. It seems that there were four men fishing in a boat on the Niagara River: a Russian, a Frenchman, an American and a Canadian. The Russian pulled out a bottle of Vodka, took one swallow, and threw the bottle overboard. "Why did you do that?" he was asked. "Oh, we have lots where we come from," he answered. The Frenchman, not wanting to be outdone, took a bottle of wine, drank one swallow, and threw his bottle overboard. "No problem," he explained, "we have so much of this back home." The American then thought for a minute, smiled to himself, and promptly tossed the Canadian overboard.

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.




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Salem Christian Mental Health Association will hold its annual membership meeting **Saturday, November 16, 1991, at Redeemer College, Ancaster, Ont.** Registration at 9:30. Featured will be Salem's Blue Print for the provision of Community — Based Mental Health Services and a workshop by Mr. Edward Hagedorn on Art Therapy and Adolescent Bereavement. Lunch is provided.

For info, contact Rev. A. Dreise at (416) 564-1225

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If you wish a photo included, send us the original.</p> <p>d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p>NEWLYWEDS</p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>Buitenpost Drachten 1931 1991</p> <p>Deo Volente, on Nov. 5, 1991, we hope to celebrate, in Drachten, the 60th wedding anniversary of our dear parents</p> <p>HENDRIK and TRIJNTJE KOOISTRA (nee Hamstra)</p> <p>Heit and Mem have been good caring parents for us, bringing us up in the fear of the Lord. We thank them for that, but above all we give thanks to the Lord.</p> <p>"Here we raise our Ebenezer; hither by thy help they and we have come"</p> <p>Their three thankful sons and their wives, their 13 grandchildren and 25 great-grandchildren wish them God's continued care and nearness. One grandson and one great-grandson went to be with the Lord already.</p> <p>Rinze & Boukje — Drachten, Fr.</p> <p>Jim & Alice — Williamsburg, Ont.</p> <p>Sid & Clara — Bradford, Ont.</p> <p>Address of Heit and Mem: Schuitemakerswal 32, Drachten (Fr.), 9201 EA the Netherlands.</p>	<p>"God is our refuge and strength and ever present help in trouble" (Ps. 46:1).</p> <p>On Oct. 1, 1991, the Lord called home in glory,</p> <p>CORNELIS VERBRUGGEN</p> <p>at the age of 80.</p> <p>Beloved husband of Adriana.</p> <p>Dear father and grandfather of: Len & Herma Verbruggen — St. Catharines, Ont.</p> <p>Irene & Alex Veltkamp — Nanaimo, B.C.</p> <p>Grace & Brian Besteman — White Rock, B.C.</p> <p>Neil & Rynie Verbruggen — Waterloo, Ont.</p> <p>Predeceased by one son, Peter, in 1987.</p> <p>Also survived by 11 grandchildren and 11 great-grandchildren and three brothers in the Netherlands.</p> <p>The funeral took place on Friday, Oct. 4, 1991, from Maranatha Chr. Ref. Church, St. Catharines, Ont., with Rev. Henry Katerberg officiating.</p> <p>Correspondence address: 2 White St., Apt. 205, St. Catharines, ON L2N 1Z2</p> <p>Berlikum Holland Marsh 1921 1991</p> <p>Psalms 23</p> <p>On Wednesday, Oct. 2, 1991, the Lord called home our dear husband, father and grandfather</p> <p>TAEKE P. VISSER</p> <p>at the age of 70 years.</p> <p>Lovingly remembered by his wife, Dettie Visser (nee Sipma).</p> <p>Beloved father of: Peter & Faye Visser — Slave Lake, Alta.</p> <p>Mike Visser — Calmar, Alta.</p> <p>Tena & Terry Griffen — Langley, B.C.</p> <p>Sam & Susanne Visser — Gilford, Ont.</p> <p>Ed Visser & Patty (fiancee) — Orangeville, Ont.</p> <p>Elsie Visser — Red Deer, Alta. and 12 grandchildren.</p> <p>Predeceased by a son Harold.</p> <p>Correspondence address: Mrs. T.P. Visser, R.R. #2, Newmarket, ON L3Y 4V9</p>	<p>HAMMOND RT3 Concert Model Organ</p> <p>with American Guild of Organist. 32 key Pedal Board. Complete with Leslie Speaker and Hammond Tone Cabinet. \$3,000 or best offer. Bethel Chr. Ref. Church, Waterdown, Ont.</p> <p>Contact: Bill Vander Kruk (416) 689-6984 or Hans Vander Stoep (416) 522-8602.</p> <p>For Rent</p> <p>For rent in Spring Hill, Florida, two-bedroom mobile home; ten min. from beach. \$500 U.S. a month. Call (416) 387-1160 after 4:00 p.m.</p> <p>For rent or exchange, new home in Florida. Beautiful area, close to all attractions (Disney, Epcot, M.G.M.). Exchange between May and Oct. Areas: Holland, Scotland, England, Vancouver, B.C.</p> <p>References: Mr. and Mrs. I. Mackie. R.R. #4, Lakefield, ON K0L 2H0. Phone: (705) 654-4766.</p> <p>Roommates wanted in three-bedroom house in Beamsville, Ont. Available any time. Call (416) 563-8402 or (416) 563-8961. Ask for Min.</p> <p>Affordable Florida vacation</p> <p>Live in a completely furnished trailer in a cozy park, near attractions in central Florida. Available for two weeks or longer. Just bring your personal items. Starting at \$150 per week.</p> <p>Sunshine RV Rentals, 922 N. Grove St., Eustis, FL 32726, USA.</p> <p>Phone: 1 (904) 589-1323.</p> <p>Employment wanted</p> <p>Experienced herdsman looking for employment on dairy farm in Southern Ontario. Please call: (519) 247-3206.</p>	<p>DRAYTON, Ont.: Calvin Chr. School needs a teacher for Grade 1, due to a maternity leave. This position will be available from December 1, 1991, until the end of the school year in June 1992. The ability to teach French is an asset. Please forward all inquiries and resumes to: Mr. A.J. Vanderstoel, Principal, Calvin Chr. School, Box 141, Drayton, ON N0G 1P0. Telephone: (519) 638-2935.</p> <p>JARVIS, Ont.: Jarvis District Chr. School, due to maternity reasons, will be in need of a Grade 3 teacher for 25 pupils, beginning January 6, 1992. The successful candidate will have the option to continue in this position for the 1992/93 school year.</p> <p>JDCS consists of 10 classrooms and a total of 15 teachers. If you are interested in joining a group of dedicated and enthusiastic teachers who love teaching, please contact us. All letters of application, resumes and inquiries should be sent prior to November 1, 1991, to: Garry Glasbergen, Principal, Jarvis District Chr. School, Box 520, Jarvis, ON N0A 1J0. Tel.: (519) 587-4444 (school) or (519) 587-5374 (home).</p> <p>OSHAWA, Ont.: Immanuel Chr. School, is accepting applications for the position of teaching principal, to commence with the 1992/93 school year. Please direct all inquiries and resumes to: Ann Mars, c/o Immanuel Chr. School, 849 Rossland Rd., West, Oshawa, ON L1H 7K4.</p> <p>WELLANDPORT, Ont.: Wellandport Chr. School will have an opening for a Grade 4 teacher, due to maternity leave. The position will be from January 6 to June 30, 1992, and could become a full-time position in September 1992. Please send resumes to: Wellandport Christian School, R.R. #1, Welland, ON L0R 2J0. Tel. (416) 386-6272.</p>
Birthday	Obituaries	Personal	Help Wanted	
<p>TE BRAKE:</p> <p>1906 October 29 1991</p> <p>With joy and thanksgiving to our Lord, we hope to celebrate, the 85th birthday of our father, grandfather and great-grandfather,</p> <p>GERRIT JAN TE BRAKE</p> <p>We pray that the Lord will continue to bless you and keep you in his loving care.</p> <p>Love from your children:</p> <p>Henk & Alice Te Brake</p> <p>Bill & Alice Te Brake</p> <p>Hans & Joey Te Brake</p> <p>Ena & Len Hordijk</p> <p>Alice & Hans Vander Stoep</p> <p>Jim & Joyce Te Brake</p> <p>John & Heidi Te Brake</p> <p>Gees & Bart Van Zandwijk and grandchildren and great-grandchildren.</p> <p>Ps. 116, berijmd.</p> <p>Family and friends are invited to an open house to be held, D.V., on Nov. 1, 1991, from 3 to 5 p.m. in Holland Chr. Homes.</p> <p>Home address: Holland Chr. Homes, Trinity Tower #517, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2</p> <p>Happy 85th Birthday!</p> 	<p>On Sept. 19, 1991, the Lord called to his eternal home our dearly beloved husband, father, grandfather and great-grandfather,</p> <p>LIEUWE MEINEMA</p> <p>in his 83rd year, two weeks after suffering his first stroke.</p> <p>"Nevertheless I am continually with thee; thou dost hold my right hand. Thou dost guide me with thy counsel, and afterward thou wilt receive me to glory" (Ps. 73: 23, 24).</p> <p>Lovingly remembered by his wife Anna Meinema (nee Gutter) and his children:</p> <p>Hette (Henry) & Sally Meinema — Oshawa, Ont.</p> <p>Margaret & Gerke Gerkema — Orillia, Ont.</p> <p>Nellie & Harold Westerman — Port Perry, Ont.</p> <p>Lucy & Wayne Gort — Greenville, Mich.</p> <p>Loving "Opa" of 12 grandchildren and a great-grandson.</p> <p>Correspondence address: 26 Boyne Cr., Alliston, ON L0M 1A0</p> <p>Haarlem, the Neth. Victoria, B.C. May 26, 1912 Sept. 28, 1991</p> <p>Our heavenly Father called home our loving husband, father, grandfather and great-grandfather</p> <p>WERNART VAN DEVENTER</p> <p>after a short illness.</p> <p>Lovingly remembered and sadly missed by his wife of 52 years, Johanna (nee Snellink), and his family:</p> <p>Wernart & Gerda — Lacombe, Alta.</p> <p>David & Jenny (Jessica, Tia), Ken & Petra, Ian, Cary</p> <p>Ria & Hans Beck — Victoria, B.C.</p> <p>Liz & Vern Knutsen, Mark, Tim</p> <p>Wilma & Jim Boer — Prince George, B.C.</p> <p>Steven, Roger</p> <p>Johanna & Steve Halls — Salmon Arm, B.C.</p> <p>Sandra & Scott (Chelsea), Anita, Stuart</p> <p>"Well done, good and faithful servant! Come and share in your Master's happiness!" (Matt. 25:21).</p> <p>Funeral service took place on Oct. 2, 1991, at First Chr. Ref. Church, Victoria, B.C. Interment at Royal Oak Burial Park, Rev. Henry Jonker officiating.</p> <p>Correspondence address: 103-3969 Shelbourne St., Victoria, BC V8N 6J5</p>	<p>PARENTS' ANNIVERSARY COMING UP?</p> <p>We can help them prepare their life stories or do an "as-told-to" autobiography. Gift certificates available. Dutch spoken. Contact: Family Memories Publishing, 44 South Dr., St. Catharines, ON L2R 4V2. Phone: (416) 988-6174.</p> <p>Single Men and Women</p> <p>If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p> <p>Christian Reformed gentleman (Dutch-Canadian widower), would like to meet a Christian lady with happy personality. I love nature. Please reply to File #2573, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1</p> <p>Sincere young Christian woman, 25 years old, would like to meet a sincere Christian man, 25-30 years old. Send letters to File #2572, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1</p>	<p>The King's College, a Christian liberal arts college in Edmonton, Alberta, Canada, offering 3-year B.A. and B.Sc. degrees, invites applications from women or men for a full-time tenure track</p> <p>PSYCHOLOGY VACANCY</p> <p>This position involves teaching introductory psychology plus upper level undergraduate courses including at least personality, abnormal, psychometrics, and clinical.</p> <p>Faculty expected to do research. A Ph.D. is required as well as agreement with the College's Christian Statement of Faith.</p> <p>Effective July 1, 1992. Deadline: November 1, 1991 or when filled. Send application letter, curriculum vitae, copies of transcripts, and three letters of reference to:</p> <p>Dr. S. Keith Ward Vice President Academic The King's College, Dept. 601 10766-97 St. Edmonton, AB T5H 2M1 (403) 428-0727</p> <p>The King's College is an equal opportunity employer, but in accordance with Canadian Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.</p>	

Events/Classified

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Miscellaneous



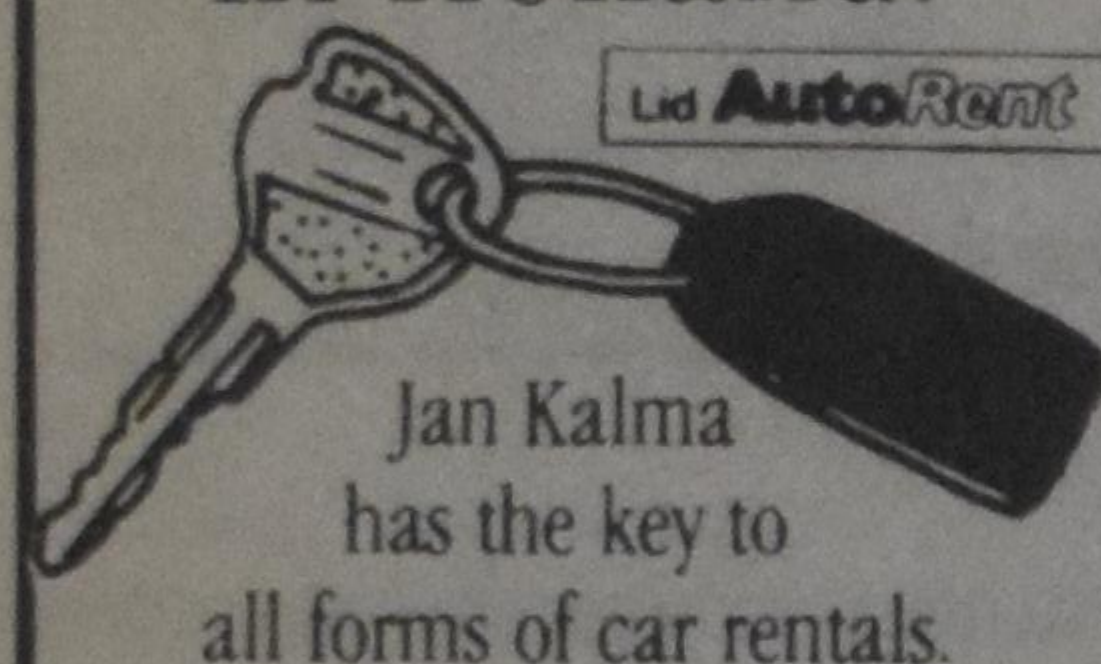
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a car while
in Holland?

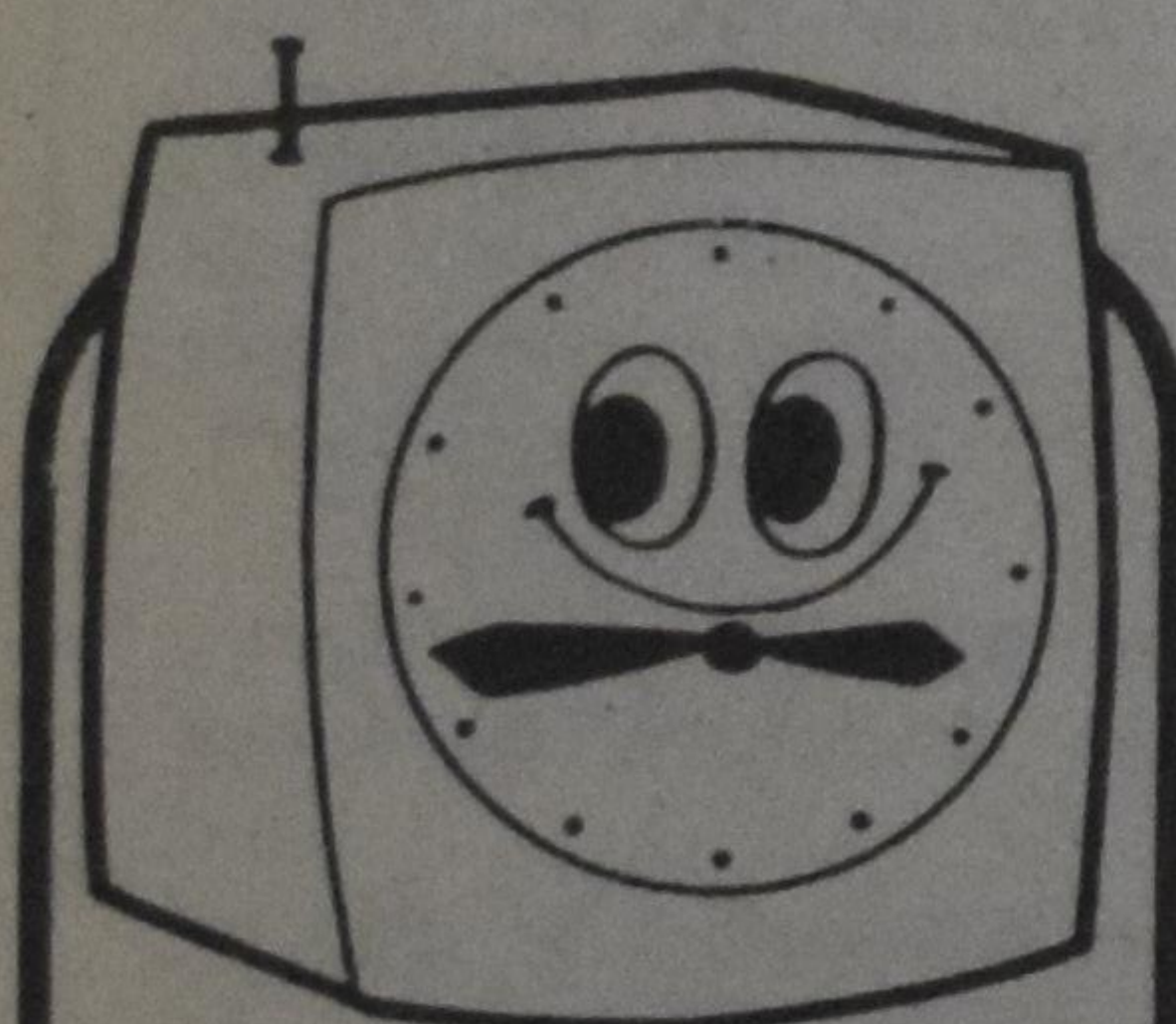


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has the key to
all forms of car rentals.

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airport if desired.

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RESULTS... CALL THE
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St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Help Wanted

Dordt College Openings

Administrative Positions

Vice President for Information Services: The VPIS will also serve as director of the library. Will provide the leadership needed to assure that academic and administrative operations are supported by appropriate information technology, help prepare plans for a library/information centre, and direct the work of library staff. Demonstrated abilities in planning and management necessary; doctoral degree preferred; MLS or equivalent from ALA-accredited school required. Position subject to board approval.

Registrar: Responsibilities include planning, organizing, and managing a computer-based information system for student registration and records. Preference given to candidates with graduate degree and post-secondary academic experience as faculty member or administrator. Position subject to board approval.

Director of Resident Life: Administer the student housing operations, including supervision of resident life staff; supervise operations of the student union building; coordinate services for minority and international students. Preference given to candidates with an appropriate master's degree and strong administrative experience, especially in higher education.

Faculty Position

Agriculture: Instructor with responsibilities for teaching and farm operation at the 160-acre Agriculture Stewardship Center. Desired qualifications: farm management expertise with diversified experience in crop/livestock operation, demonstrated teaching ability, a master's degree in an agriculture-related area, and a commitment to work with colleagues and students in a dynamic and growing agriculture program.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship or administrative leadership. Review of candidates will begin immediately and continue until positions are filled.

Candidates for VPIS, Registrar, and agriculture, send letter, resume, and graduate transcripts to Dr. Rockne McCarthy, Vice President for Academic Affairs, at the address below. Candidates for Director of Resident Life, send letter, resume, and graduate transcripts to Dr. Nicholas Kroeze, Vice President for Student Affairs, at the address below.

Dordt College strongly encourages applications from women, minorities, and disabled persons.

DORDT COLLEGE
Sioux Center, Iowa 51250-1697
Ph: 712-722-3771 FAX: 712-722-1198

Citizens for Public Justice

Positions available

Researcher

Citizens for Public Justice seeks a researcher who can provide quality research consistent with CPJ's Christian public justice framework in areas of political, economic and social policy.

Duties to include: research, policy development, and presentation of policies to the Canadian public and government.

Communications Director

Citizens for Public Justice seeks a Communications Director who can present CPJ's vision for public justice policy proposals and research to diverse audiences.

Duties include: coordinate and assist in the production of all CPJ communications materials; be the editor of *Catalyst*; plan annual communications strategy.

APPLICATION DEADLINE: October 30, 1991.

For more information contact:

Harry Kits, Executive Director
Citizens for Public Justice
229 College Street, Suite 311
Toronto, On M5T 1R4
Tel: (416) 979-2443
Fax: (416) 979-2458

INTERMEDIATE ACCOUNTANT

Crossroads Christian Communications Inc., producers of 100 Huntley Street, have an immediate opening for an *Intermediate Accountant*. Achievement of an intermediate level in a recognized accounting program and 2 to 3 years experience in the accounting field is required. Interested applicants should contact the personnel department at (416) 961-8001.

Help Wanted

Brampton Second Christian Reformed Church
requires a

YOUTH PASTOR

(ordained/unordained)

to develop programs to challenge our youth to active participation in the Christian life.

Education, training and experience in youth ministry are desirable. Excellent employment and housing benefits will be provided. More information and a church profile are available upon request.

Resumes can be sent to:

the Search Committee, c/o Joe Grootenboer
9 Willis Dr., Brampton, Ontario, L6W 1A8
(416) 450-6796

Events

"The Holy Spirit in End Times"



**ALL DAY,
SAT. OCT. 26, 1991**

In the beautiful

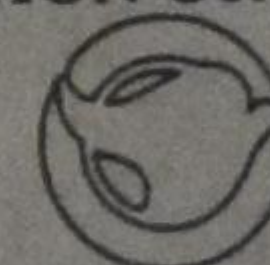
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Events



Parkview Meadows Retirement Village
Townsend, Ontario

You're invited to the
GRAND OPENING
Sat. Oct. 26, 1991, 1 p.m.

A GOLDEN OPPORTUNITY
FOR SENIORS

We invite all seniors, including those on waiting lists with various other retirement facilities, to give serious consideration to our new non-profit facility.

We've just opened our spectacular amenities centre which contains complete activity, lounge and dining room facilities. We still have some space in our full-service retirement home where we would like to provide you with meals prepared by a qualified chef, housekeeping, linens, 24-hour attendant service and health care assistance.

This in addition to the fact you will be living with fellow Christians in close proximity to three welcoming Christian Reformed Churches in Hagersville, Jarvis and Simcoe.

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Ann DeVries would welcome your call to 1-519-587-2447 or 1-519-587-2448 for more information.

Open Houses: Monday to Friday 10:00 a.m. - 3:00 p.m. and Saturday 1:00 p.m. - 4:00 p.m.

Calendar of Events

- Oct. 19

"Netherlands Bazaar" from 10 a.m. - 10 p.m. at the Thornhill Community Centre, Thornhill, Ont. Crafts, baking flowers, white-elephants, restaurant. Admission free. All proceeds to needy families of Dutch descent in Ontario. For info. contact Bets Speelman (416) 742-1172.
- Oct. 19

All-Ontario Diaconal Conference at John Knox Chr. School, Brampton, Ont. 16 workshops and 15 seminars. Call (416) 646-4511 for a registration form.
- Oct. 19

Fall organ concert with Christiaan Teeuwssen, 8 p.m., Redeemer College, Ancaster, Ont. Tickets \$10 (adults), \$8 (seniors/students).
- Oct. 2-22

Concert tour by Willem van Suijdam (organist), Bert Koelewyn (piano), Herman and Henk-Jan Drost (trumpets). All events start at 8 p.m.
Oct. 12: Maranatha CRC Bowmanville, Ont.; Oct. 14: Christ Church Cathedral (8:30 p.m.), Hamilton, Ont.; Oct. 15: Can. Ref. Church, Attercliffe, Ont.; Oct. 16: Westmount CRC, Strathroy, Ont.; Oct. 17: Can. Ref. Church, Fergus, Ont.; Oct. 18: Maranatha CRC, St. Catharines, Ont.; Oct. 19: Second CRC, Brampton, Ont.; Oct. 22: Can. Ref. Church, Thornhill, Ont.
- Oct. 23

Fall rally of the Bowmanville region of Chr. Ref. Ladies' Societies. At 10 a.m., Hope CRC, Port Perry, Ont. Speakers: Rev. Karl House and Mrs. Caroline Cave.
- Oct. 23-26

Organ concerts by Andre Knevel. Oct. 23: First CRC, New Westminster, B.C.; Oct. 24: Can. Ref. Church, Smithers, B.C.; Oct. 25: Maranatha Can. Ref. Church, Surrey, B.C.; Oct. 26: Can. Ref. Church, Abbotsford, B.C. All events at 8 p.m.
- Oct. 26

Back to God Hour Rally, 8 p.m., Maranatha CRC, Woodstock, Ont. With Rev. Juan Boonstra and The St. Thomas Crescendo Male Choir.
- Oct. 26

Reformation Day Rally sponsored by Ottawa area CRCs, Presbyterian and Baptist churches. Rally starts at 7:30 p.m. in Calvin CRC, Ottawa, Ont., with keynote speaker Dr. Jay Adams. (Also attend Sunday's inter-church rally, 7 p.m., at St. Andrew's Presb. Church; on Monday and Tuesday, at 10 a.m. and 7:30 p.m., listen to special speakers.) For info. contact Vivian Bylsma, 27 Overlake Dr., Nepean, Ont.
- Oct. 26

Christian Rainbows meets at 10 a.m., CRC, Ingersoll, Ont. Theme: "Obtaining housing and support services for the psychiatrically disabled." To register call (416) 639-1075.
- Oct. 26

CLAC Fall Conference at CLAC's head office, 5920 Atlantic Dr., Mississauga, Ont. Speaker: Eric Floreen. Registration at 9:15 a.m. For info. call (416) 670-7383.
- Oct. 26

"A special consultation on parental rights and responsibilities in education (Ontario Bill 125)," from 9:30 a.m. - 3:30 p.m., Meadowvale Community Church, Mississauga, Ont. Sponsored by the Coalition for Religious Freedom in Education. For info. call (416) 825-3578.
- Oct. 26

1991 Holy Spirit Conference, Kennedy Rd. Kennedy Rd. Tabernacle, Brampton, Ont. Registration at 9 a.m. For info. call (416) 270-4026.
- Oct. 26-27

40th Anniversary celebrations of the CRC, Port Alberni, B.C. (For details see C.C., Oct. 4/91)
- Oct. 26-27

40th Anniversary of Chr. Ref. Church, Exeter, Ont. Oct. 26: entertaining program at Exeter Public School; Oct. 27: special worship services at 10 a.m. and 7 p.m. For info. call (519) 235-0941.
- Oct. 27

City-wide hymn sing, 8 p.m., First CRC, Sarnia, Ont., with Rev. Jake Kuipers.
- Oct. 27

"Mozart's Sacred Music," presented by "The Laudate Dominum Choir" at 8 p.m., in the Pines Chapel (Ursuline & Grand), Chatham, Ont. Directed by Barbara Marvin. Organist: Dick DeJonge.
- Oct. 31

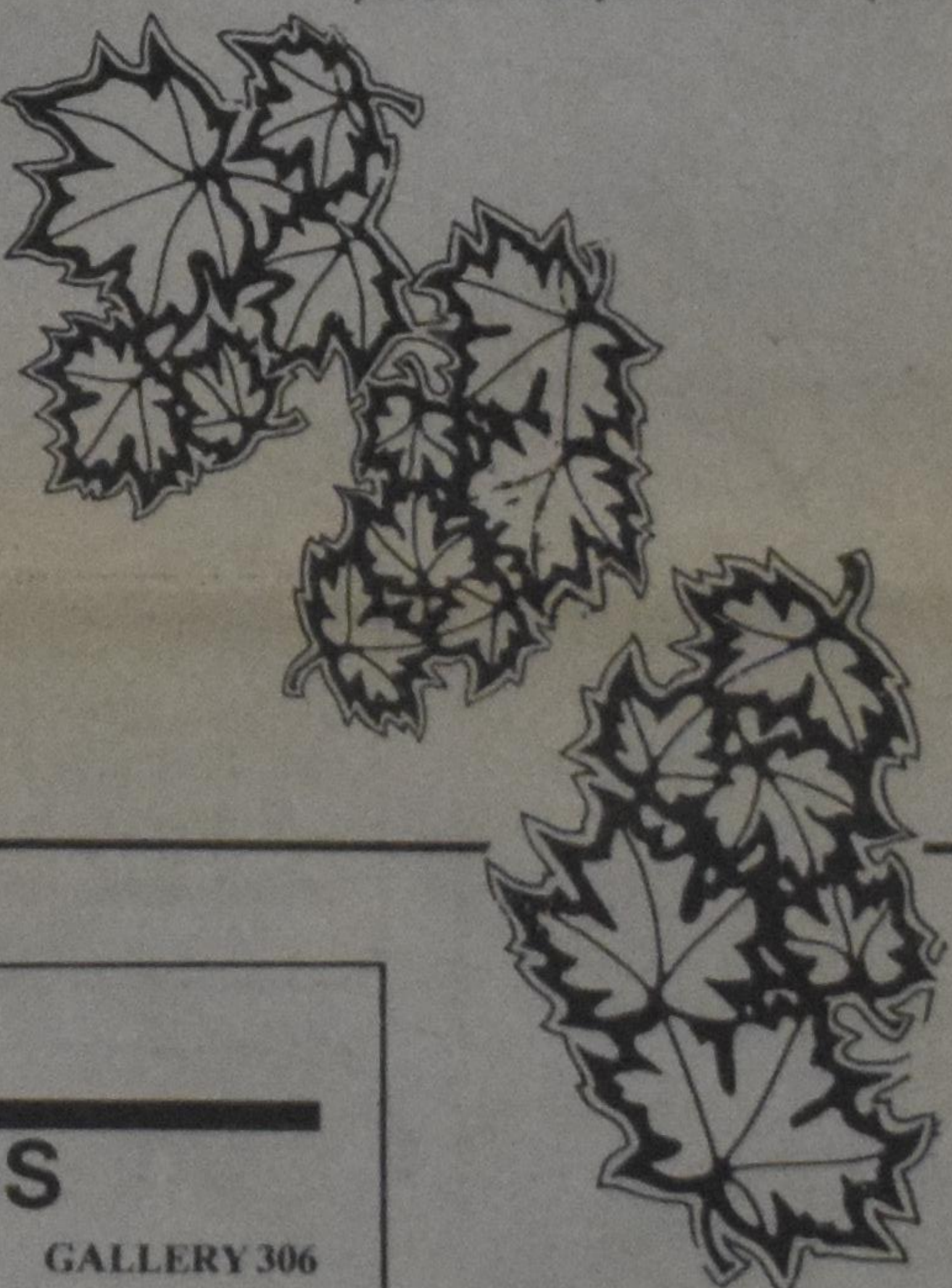
Eighth Annual Senior Citizens' Day, 9:30 a.m., Redeemer College, Ancaster, Ont. Speaker: Dr. Gene Haas. Entertainment in the afternoon. Lunch is \$7.50 p.p. Register now at (416) 648-2131.
- Oct. 31

Annual volunteer appreciation day at Shalom Manor, Grimsby, Ont. Starts at 9 a.m. Speaker: Mrs. Eleanor Wood. For info. call (416) 945-9631.
- Nov. 1-3

"Women Who Win," a fun-filled weekend for women of all ages and denominations. Sponsored by 100 Huntley Street. Bring a friend to Niagara Falls, Ont. For info. call (416) 961-8001.
- Nov. 8

Back to God Hour Rally, 8 p.m., Bethel CRC, Newmarket, Ont. With Dr. Joel Nederhood and the "Crusaders Male Choir."
- Nov. 8

Annual meeting of The King's College, Edmonton, Alta. At 8 p.m. in the KC Gymnasium. Keynote speaker: Dr. Henry Schuurman. Everyone welcome.



Keep in touch with our continued autumn events

Weekly puzzle by Stephen Floreck

ACROSS

1 Boundary
5 Jewelry
10 Chugalong
14 Elliptical
15 Expiate
16 Dip
17 NY thoroughfare
19 A Fitzgerald
20 Conclude
21 "— and tide ..."
22 Regnant person
23 Studies
24 Braids
26 Conditional release
29 Family member
32 "— and his money."
33 Salt water
34 "Norma —"
35 Frees
36 Solo
37 Large: pref.
38 Before
39 Gather
40 Lea
41 Salesman's delight
43 Menus
44 TV's — Sawyer
45 Weed
46 Rebound
48 Relish
49 Copycat
52 Exude
53 Fictional place
56 Peaceful bird
57 Pirogue
58 Native dance
59 Made last
60 City on the Moselle
61 Individuals

DOWN

1 Canter
2 Terrible ruler
3 Fragrant ointment
4 Wapiti
5 Gulch
6 Short articles
7 "— but the brave"
8 Antelope
9 Understand
10 Detective
11 Financial center
12 Indolent
13 Paraphernalia
18 Coral island
22 Current fashion
23 Speaks lovingly
24 Aches: kin
25 "Clair de —"
26 Kitchen gadget
27 Blazing
28 Posh shopping center
29 Impurities
30 Bird of prey
31 Comprehends
33 Sound of a trumpet
36 Sanction word
37 Bog
39 Abel's papa
40 ND town
42 Brawled
43 Zodiac sign
45 Resort lake
46 Yield by treaty
47 Frenziedly
48 Tennille of music
49 Shortly
50 "— Gonot"
51 Periods
53 Of each hundred: abbr.
54 Paddle
55 Gr. letter

Last week's puzzle

STEP SCAR RESET
CHAR TOPE ANILE
AERO AMEX TALKS
MASSAGED HAMLET
POET FATE
ASCEND PEDALING
SHARE TAINT OAR
SINO PRINT INTO
ERE ARENT ARIAS
TRAINEES SHOALS
LIPS BEAN
GROOMS SESSIONS
NORIA WELT CLAP
ATALL AXLE AEIO
WINDS NYET LOFT

AL. GROEN
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CCRCC 1991 MEETING

Third Christian Reformed Church of Edmonton is pleased to host the 1991 meeting of the Council of Christian Reformed Churches in Canada. The Council convenes, D.V., on Tuesday, November 12th at 2 p.m. and expects to close on Friday, November 15th.

A one-day conference prior to the meeting begins on Monday, November 11 at 2 p.m. This conference hopes to address the topic: "Structuring the CRC in Canada for Distinctive Service."

All sessions will be held at Third CRC, 14323 - 107A Avenue, Edmonton, Alberta.

We urge all our churches to remember both the conference and the council meetings in congregational prayer on the Sundays of November 3 and 10.

Church news

Christian Reformed Church

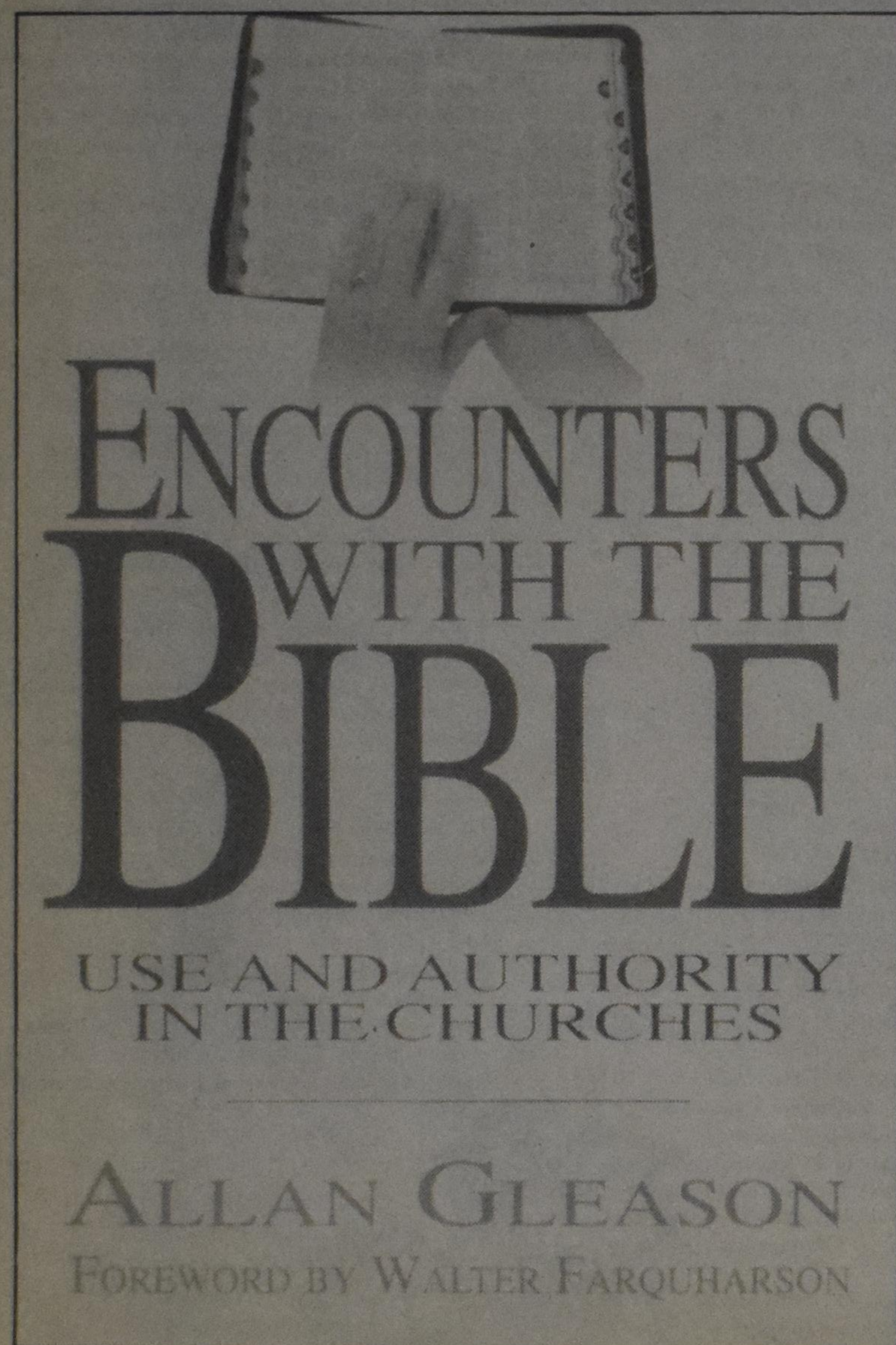
Calls received
— to Dresden, Ont., Cand. Daniel S. Dykstra of Holland, Mich.
— to Community, Richmond Hill, Ont., as pastor of congregational life, Rev. John Groen of Ebenezer, Trenton, Ont.

Address change
Rev. John W. Postman, 17 Tweedsmuir Ave. E., Chatham, ON N7M 3Z6

Books

Robert VanderVennen, book review editor

A fresh look at the place of the Bible



Encounters with the Bible: Use and Authority in the Churches, by Allan Gleason. Winfield, B.C.: Wood Lake Books, 1991. ISBN 0-929032-21-7. Softcover, 156 pp. Reviewed by Robert VanderVennen.

The author earned his qualifications to write this book from his pastorate in Appalachia and from 14 years as professor of linguistics, English and religious studies at the University of Toronto. The book shows his ability to listen to people and to write with clarity and grace.

"The Bible is central in the life and faith of the Christian community," is the book's opening sentence. It comes across as a descriptive statement, and the author says that many Christians would prefer a statement that prescribes that the Bible is our authority.

But the real issue is *use and authority*, both taken together,

Gleason says in his final chapter. Reading that reminded me of a Christian Reformed sermon I heard many years ago in which the preacher strongly argued for Bible study rooted in a high view of authority, but in which he made no use at all of the Bible itself.

Gleason establishes his point in a most engaging way by describing the history of diverse churches in a small town. His story is so vivid you will know what he is talking about. He describes the half-dozen churches as they were at the start of the century. He carefully and sympathetically describes two preachers particularly, one in the United Church and the other in a strongly fundamentalist church. Gleason outlines their upbringing, the experiences that led them to decide for the Gospel ministry, their education and their congregations. The churches change over the years, and

their members change, but the preaching ministry has striking continuity because there is a centre to it rooted in their views of the Bible.

Don't talk about faith

At another level are members of the two churches, two men who are neighbours; they have much in common and enjoy each other's company. They argue genially over all sorts of things from baseball to politics but find that they can't talk together about their faith and their churches. They talk past each other, each with a different frame of references. In a sense they are worlds apart.

Finding what is the *good news* of the Bible and what it means for us in our time is central to the quest of biblical faithfulness. This expresses rootage in the Bible. This approach is that of preachers in the United Church, in Gleason's view. Gleason is himself a member of the United Church.

Evangelical fundamentalists build their faith and ministry on unswerving allegiance to a few basic doctrines which underlie all of their use of the Bible. They like to call themselves *inerrantists*. The focus of their beliefs is in the Bible, while that of members of the United Church is in Christ, the author concludes.

The chief use of the doctrine of inerrancy is for disputes, for arguments, says Gleason in a rare statement of judgment. He adds that hermeneutics is important for interpretation of the Bible, which fundamentalists deny. Gleason helpfully contrasts in 17 points a focus on inerrancy versus using the Bible as good news for today.

The author says that use of the biblical lectionary as a preaching guide takes sermons through the whole Bible, a function which in many Reformed churches is assigned to systematic preaching through the *Heidelberg Catechism*.

Following his case history Gleason tells us how the new Bible translations have changed our use of the Bible, how the academic use of the Bible by seminary professors is different from its use by church members, and how our world has secularized the Bible.

Clearly Gleason, a member of the United Church, loves the Bible and loves the church of Jesus Christ in its diverse manifestations. His depiction of those with whom he disagrees is fair, and none ought to feel abused. This book can be helpful for Reformed pastors and members whose churches are hung up on the authority and use of the Bible.



Friends of God

Wayne Brouwer

Kneeling

"Come, let us bow down in worship, let us kneel before the Lord our maker..." (Ps. 95:6).

The Dutch have a term for the pulpit in a church; the term roughly translates as "wooden pants" in English. More weak knees than we might suppose have been hidden behind such stout trousers!

Knees have an interesting history in the Bible. "Weak knees" are an early indication of fear (Job 4:4, Is. 35:3; Ez. 7:17, 21:12; Dan. 5:6; Nahum 2:10; Heb. 12:12). Sometimes they cave in because a devout person has fasted too long (Ps. 109:24). Then again, the joints of the legs might be struck by some kind of illness as a divine warning (Deut. 28:35).

Intimacy

Knees are private, of course, and some of the tenderest language of the Scriptures reflects intimate relations involving knees. Samson came to trust Delilah as his closest friend, finally telling her the secret of his strength as she stroked his head which was lying on her knees (Judg. 16:19). Of course, he soon fell to his knees in service to her masters!

In the final scene of Isaiah's prophecy, God speaks words of intimate love to his people Israel. He says that some day the fortunes of Jerusalem will be reserved, her walls rebuilt, her temple resurrected, and then, in that day, she will be like a wet nurse to the people, carried at her breast and "dandled" on her knees (Is. 66:12). Quite a picture!

Commitment

Of course the idea of children on the knees of grownups has always been a declaration of love and commitment (Job 3:12). When Rachel couldn't have children early in her marriage to Jacob, she told him to have intercourse with her maid Bilhah, and the child Bilhah bore was placed immediately on Rachel's knees as a sign of adoption and belonging (Gen. 30:3; most of our modern-English translations cover up the exact action mentioned in Hebrew). The same sort of thing happened when Jacob received Joseph's sons in an intimate moment (Gen. 48:8-12), and again when Joseph adopted his great-grandchildren as his own flesh and blood by placing them on his knees (Gen. 50:23).

Knees are also known in the Bible as a proper resting place during prayer and worship. All earth will worship God on its knees (Is. 45:23); all creation will one day kneel before the ascended Christ (Phil. 2:10). Daniel knelt in prayer (Dan. 6:10) three times a day, a pattern followed in some measure, at least, by Solomon (1 Kings 8:54), Stephen (Acts 7:60), Peter (Acts 9:40), and Paul (Acts 20:36; Eph. 3:14).

Vulnerable

But you knew all of that. Now here's something I'm sure you didn't know: in the Hebrew language of the Old Testament, the word for "kneeling" and the word for "blessing" are the same! Usually we think of people kneeling in royal ceremonies or religious festivals, and our minds connect "kneeling" with "worship." We see the act of kneeling as one in which a lesser person bends low before a greater person out of a sense of homage and respect. And all of that is certainly true.

Still, the root meaning of the word "to kneel" is identical to that for the term "to bless." Why?

Because, perhaps, no blessing is ever a blessing unless it comes in a form which cannot be bought, earned or taken by force. People on their knees are vulnerable — they can't move easily; they can't escape quickly; they can't contribute significantly to the affairs of the person before whom they kneel, at least not in a way of equals. The one kneeling is at the mercy of the one before whom he or she kneels.

That's why the lines above are at the *heart* of Psalm 95. The earlier verses are the song of those raised up from their knees by God's beautiful blessing. The lines that follow are the torment of those who refuse to kneel and thus refuse to be blessed.

Maybe that's why one writer said that the whole world looks different from the perspective of your knees.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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